IN TODAY'S CANADIAN JEWISH NEWS — ARTICLES, ESSAYS, FEATURES, POEMS, SHORT STORIES — BY DAVID BEN GURION, SHOLOM ALEICHEM, AVIGDOR HOMEIRI, RACHEL, CHARLES ANGOFF, DR. STUART E. ROSENBERG, DR. WALTER S. WURZBURGER, MEYER W. GASNER, DAVID MARCUS, JACQUES MALEH, SAUL HAYES AND OTHERS.

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

Passover Issue:
- 2 Sections
- 36 Pages
- 10 Cents

TORONTO, ONTARIO, FRIDAY APRIL 8, 1960 SECTION 1 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL. POST OFFICE DEPT., OTTAWA Price - 10c

MOSCOW OFFICIALLY BRANDS BONN MINISTER AS "KILLER OF LEMBERG JEWS AND POLES"

Israel Presses Russia For Khruschev-B.G. Meeting

JERUSALEM, (CJN) — Israel began pressing the Soviet Union for a meeting between Premier David Ben-Gurion and Premier Khruschev.

Dr. Arieh Harel, Israel's Ambassador in Moscow, was instructed to remind the Soviet Foreign Ministry that a meeting had been requested months ago by Israel at a time and place of Mr. Khruschev's choosing. Dr. Harel has also been instructed to ask for a reply.

The Israeli Premier has been particularly pleased with the good reception he received on his visits to the United States and Britain. He regards his diplomatic mission thus far as a great success in spreading Israel's views of the persistently troubled situation in the Middle East.

But he wants to keep the diplomatic ball rolling. He has received an official invitation from France for a meeting with President de Gaulle. No date has been set for the meeting, but it is thought likely it will be in June, after the summit meeting. There is also speculation that Mr. Ben-Gurion will visit Belgium and the Netherlands on the same trip.

Premier Khruschev said at a press conference in Rambouillet Saturday, during his visit to France, that he had "never received" any request for a meeting from Mr. Ben-Gurion.

Nasser Discusses Israel With Nehru

London, (JCNS). Colonel Nasser is on a ten-day visit to New Delhi this week and will afterwards proceed to Pakistan for a six-day stay. The situation in the Middle East was stated in Cairo reports as being among the topics to be discussed between the Egyptian leader and Mr. Nehru, but discussion on this subject is not thought to be one of the important motives for the visit.

Of greater concern to Israel is the fact that it has been said that Colonel Nasser will discuss with Mr. Nehru the question of Afro-Asian countries and Israel's growing links with them. The Israeli Government in its activities in Africa and Asia has tried to avoid the appearance of competing with Egyptian influence and has sought to maintain an absolutely independent line. Inevitably, however, there must be certain difficulties, and the Afro-Asian countries involved have from time to time found themselves in the predicament of how to show friendship to one without offending the other.

As for Israel's attempts to achieve diplomatic relations with India, these are moving very slowly. But a considerable volume of Indian public opinion, judging by press reports, is in favour of normal relations being established with the Jewish State.

Dr. Oberlaender Denies Charges; Will Not Resign

BONN (JCNS) The Federal Refugee Minister, Dr. Theodor Oberlaender Wednesday denied Press reports that his resignation was imminent. He said that he still had no intention of resigning from his post.

Dr. Oberlaender's resignation is only possible if requested by the Federal Chancellor Dr. Adenauer and after the conclusion of investigations now being conducted on his war-time activities. These will not be concluded before the end of April or even May.

ACCUESED OF KILLING

Moscow reports that the Soviet Union staged its own quasi-trial yesterday of West German Refugee Minister Theodor Oberlaender and, with the eager assistance of a handful of Soviet witnesses, pronounced him guilty of war crimes ranging from murder to thefts of candy and liquor.

In an obvious propaganda attempt to discredit the West German government and Chancellor Konrad Adenauer, the prime foreign targets of the propagandists here, the U.S.S.R's "extraordinary State Commission on the Establishment and Investigation of Crimes of the German Fascist Invaders" declared that Dr. Oberlaender personally, and troops under his command in World War II, had slain scores of Soviet citizens, Poles and Jews.

"MASSACRE" IN 1941

The commission charged that the killings took place at Lvov, Poland, in June, 1941, after a battalion of Ukrainian Nationaljsts organized by Dr. Oberlaender entered that city. (The Communist allegations against Dr. Oberlaender, who was a Nazi government official before and during the war, were publicized last winter. Dr. Oberlaender has contented that Soviet troops committed the Lvov "massacre" a few days before Nazi forces drove them from the city. He recently agreed to an inquiry by a "council of honor" of the West German Christian Democratic party, headed by Dr. Adenauer.)

FOUR-HOUR SESSION

The commission's already prepared indictment, thoughtfully printed in Russian, English, French, German and Spanish copies, was issued at a special session in the historic Delftblue and white October Hall of the House of the Union here.

An estimated 300 Soviet and foreign reporters, television and radio men and photographers were invited to the session, some by the Soviet Foreign Ministry. The session lasted almost four hours, by which time many of the Soviet and foreign reporters had departed.

Dr. Oberlaender said that the charges made against him in Moscow were "monstrous lies."

Commentary

By M. J. Nurenberger

". . . And Thou Shalt Tell It To Thy Son . . ." — The Haggadah. — The Significance of Passover.

Each year, as we sit down to the Seder, we repeat the same, identical story about Pharaoh and Egypt, about Moses and the Israelites; about the first liberation and the redemption of our people.

* * * *

To some of us it has become a matter of routine. The Haggadah is a part of a beautiful, pleasant tradition, a part of the Seder. Not all of us realize that the essence of the Seder, of Passover, is the Haggadah, i.e. telling the story: "And thou shalt tell thy son." You shall tell him about Pharaoh in Egypt, about Moses and the Israelites. You shall tell it to him—for the problem of Pharaoh and Egypt versus Moses and the Israelites may help him understand the actuality of today. Every generation has its "Pharaohs" and "Israelites". The difference between deliverance and perpetual slavery lies, first and last, in grasping what liberty means. Telling children the story of Passover is educating them to learn the difference between slavery and freedom.

* * * *

One of the great Hassidic teachers thus commented upon the verse, "And I have brought you out from under the **sufferance** of Egypt": sufferance here means the **tolerance** of a regime of slavery. The miracle of our redemption from Egypt is the freeing of the people from their slavery complex. The condition prior to liberation always is to reject the sufference and toleration of a society divided into masters and slaves.

* * * *

This is the greatness of Passover. The story as told in the Haggadah is not a tale about events of the past. It is the book of human conflict in every generation. That's why the most important part of each Seder consists in "telling it" to one's children. In every generation, there are men and women dedicated to the struggle for liberty. There are others, the cynics, the "realists", who will always point out at the "practical impossibility" of achieving freedom for the enslaved.

The Haggadah—i.e. Judaism—rejects the notion disseminated by the dictators that God is always on the side of military might; that might makes right. By relating the story of the Exodus, it proves that man is in a position to battle and to conquer the most powerful dictatorships. However, he can only succeed if he believes that liberty is man's most important possession.

Year in, year out we tell it to our children. And they will, in turn, tell it to their children. For this concept of liberty and human dignity, the eternal struggle against Pharaohs, is what makes the Jewish people what it is and what it shall remain to the end of days. We shall always be feared and hated by tyrants, from Pharaoh, through Hitler, Stalin and Nasser. But we shall never fear them. In pursuing our historic mission, we shall also always be associated with men and women who know the difference between animal existence and human living.

National Conference In Montreal Gets All-Canada UJA Pledge Of Six Million For 1960

Montreal (CJN). Jewish community representatives from all across Canada on Sunday set a goal of $6,000,000 to be reached this year in fund raising on behalf of the U. I. A. and United Jewish Relief Agencies.

The fixing of this record objective came at the conclusion of a Canada-wide conference held in Montreal over the weekend under the auspices of the National Fund raising Council for Israel and Overseas.

The Conference, at the Windsor Hotel, attended by 150 delegates drawn from 80 Jewish communities across Canada, was under the joint chairmanship of Lawrence Freiman, Ottawa, president, Zionist Organization of Canada and Samuel Bronfman, Montreal, president, Canadian Jewish Congress.

Community commitments totalling $4,824,570 were pledged toward the objective of $6 million. These pledges represent an average increase of 25% over last year.

Mr. Freiman urged that not only the leadership present at the conference, but also those back home "begin now a new programming and rethinking of campain objectives for the U.I.A. which would make 1960 a great year of achievement."

6 MILLION REALITY

By acclamation, the conference adopted resolutions pledging every effort to secure increased contributions from individuals and to seek increased allocations for the U.I.A. from joint fundraising campaigns. The representatives also resolved to take the lead in assisting their communities, by personal example and effort, to meet the increased goal which has been set.

Summing up the import of the resolutions adopted, Mr. Bronfman said: "Now we have to go home and make the goal of $6 million a reality.

A highlight of the conference was a five-man panel discussion moderated by Joseph N. Frank of Montreal, Z. O. C. national treasurer. Participants were: William Gittes and Arthur Pascal of Montreal; Hyman Bessin, Ottawa; Sam Promislow, Regina; Sam S. Jacobson, Halifax.

FIENBERG REPORTS

Bert Loeb of Ottawa and John D. Fienberg of Toronto, chairman and vice-chairman of the U.I.A., stressed the need for broadening the base of campaign leadership in Canada. "We need this as much as we need the money," said Mr. Loeb. As a parallel he also urged that greater emphasis be placed on work with the smaller Jewish communities of Canada which he said were eager to hear leaders from major organizations and work with them on "a more personal level." He maintained that "in fundraising there is no substitute for personal contact at the grassroots level."

U. I. A. vice-chairman Fienberg reported that the Toronto U.J.A. campaign expected to top the $3 million mark this year. In 1959, Toronto raised a record $2,560,000 and led all major North American cities in percentage of increase per pledge. As a result, the U.J.A. received $1,363,000 for 1959. Fienberg announced that the Toronto community pledged a commitment of $1,635,000 for 1960 to the U.J.A.

MONTREAL REPORTS

Speaking for the Montreal campaign, Monroe Abbey announced that $2,000,000 would be raised for UIA-UJRA (including Emergency Rescue Fund) as compared with $1,825,000 last year.

Winnipeg's commitment, reported by Frank Marantz, is $425,000 for 1960. It was $365,000 last year. Edmonton's commitment, given by Wolfe Margolus, indicated $100,000 for U.J.A. Morris Jacobson wired from Vancouver that the local campaign would boost its previous U.I.A. support by $50,000.

Hy Hochberg of Ottawa revealed that the community was ear-marking $165,000 for UIA-UJRA. This year's campaign chairman is Hyman Bessin.

Speaking for Regina, Sam Promislow projected a figure of $50,000 for this year as compared to $44,000 in 1959. Similarly, Sam Jacobson reported that Halifax was pledging $55,000. Last year's gift was $45,000.

Hamilton said the community had pledged to increase last year's UJA allocation of $168,000 by 25 per cent in 1960.

William Kaplansky speaking for St. John and Jack Leve for Sudbury indicated that increases of a substantial nature

(Continued On Page 5)

U. S. Will Assist Israel If Attacked By Arabs

Tel Aviv, (JCNS). President Eisenhower is said to have promised Mr. Ben-Gurion that the United States would assist Israel in case she was attacked by Arab countries. "Lamerchav" reports.

According to the paper the promise was brought to the knowledge of the Cabinet by Mr. Ben-Gurion at its meeting when he reported on his trip. President Eisenhower's promise, however, was made on the condition, said the paper, that Israel would not provoke the Arab countries.

A Government spokesman refused to comment on the "Lamerchav" report. He said, however, that Mr. Ben-Gurion was astonished when he read in the press that he advised President Eisenhower not to yield to Soviet pressure on the Berlin issue. "Mr. Ben-Gurion" he said, "did not touch this question directly or indirectly."

Observers here are attaching a great importance to the denial, because of Mr. Ben-Gurion's efforts to meet Mr. Khrushchev, and believes that such a denial would create a better atmosphere between the two countries.

AMERICAN LABOUR CONTRIBUTION TO HISTADRUT

Washington, (JCNS). Mr. George Meany, President of the AFL-CO the huge American Labour Federation with more than 13 million members, last Friday presented a cheque for $50,000 to Mr. Isaiah Avrech, representative of the Histradut, to be used for the establishment of an Institute of Labour studies in Israel, to train labour leaders.

New Reform Synagogues In Alaska And Haiti

New York, (JCNS) — The first and only synagogue in the new State of Alaska has affiliated with the congregaitonal body of Reform Judaism in the Western hemisphere, the Union of American Hebrew Congregations.

Rabbi Maurice N. Eisendrath, President of the 1,000,000-member Temple body, announced that a meeting of the organization's Executive Board has approved the application of admission of Congregation Beth Sholom in Anchorage, Alaska, as the 587th member-group of

"It is significant to note that the U.A.H.C. the only synagogue in our nation's youngest States, Alaska and Hawaii, are Reform Temples," Rabbi Eisendrath said. "The pioneering spirit of our Jewish emphasis today on worship, study, and the application of moral and ethical principles through social action attracted these young families to the practice of Reform Judaism'

The Alaska congregation was founded by a layman, Lenard Bazell, Temple Beth Sholom has a membership of 50 families most of whom are either connected with the Army or in business.

EMPIRE LOYALISTS' FOUNDER TOURS AUSTRALIA

Melbourne, (JCNS.) Mr. A. K. Chesterton, founder of the League of Empire Loyalists, is now on a lecture tour of Australia and has already addressed meetings in Melbourne, Sydney, Adelaide and Tasmania. His visit has been widely publicised in the "New Times", a journal published by Eric Butler, who is well known in Australia for his antisemitic views.

Chesterton, whose visit to Australia has been sponsored by the Australian Branch of the League, has denied in a press interview that he is an antisemite. "The only Jews I dislike", he said," are Jewish bankers who control the financial strings of the world."

The Executive Council of Australian Jewry kept a close watch on Chesterton's activities during his stay. His lectures attracted very limited audiences.

New German Car To Be Assembled In Israel

Tel Aviv (JCNS). A German car is to be assembled in Israel and later produced in an Israeli plant to be established here by a group of Swiss, German, Brazilian and Isralei investors, Mr. Jacob Berger, General Manager of the Israeli firm of Isaria announced here.

Mr. Berger said that the investors had concluded an agreement with Isaria who are the agents for the German firm of Gogomobil.

About $300,000 dollars would be invested in the plant for the start and 70 per cent of the parts would initially be imported from West Germany. Later all parts would be produced locally, Mr. Berger said.

THE NEW GERMANY

London, (JCNS.) Mr. Ben-Gurion's statement after his meeting with Dr. Adenauer, was echoed by Baron von Pachelbel, the Assistant German Press Attache here, who speaking to the London Jewish Graduates' Association on "Germany's Attitude to Israel," said that the new Germany was "emphatically not the Germany of yesterday."

The political situation was not such as would allow the Nazis to raise their "ugly heads" again and become a political force. By way of example of the new Germany, he claimed that there were now only 9,100 members of extremist youth organisation, as against six million members of democratic youth movements.

There would always be antisemitism because of prejudices caused by ignorance, but the majority of the German people would be opposed to it. In connection with recent antisemitic incidents in West Germany, Baron von Pachelbel pointed out that they had evcked a wave of dismay and disgust, and those responsible had been punished.

Referring to German support of Israel, Baron von Pachelbel stated that Israel had received more aid from West Germany than from any other country, including the United States.

NEW WAVE OF ANTISEMITISM FEARED IN FRANCE

Paris, (JCNS). The French authorities fear a new outburst of antisemitism in France. Swastikas and anti-Jewish slogans have reappeared in several districts of Paris. More serious was an attempt made last week in Marseilles to set fire to the Jewish Agency's offices.

Two rooms of the Agency containing documents and archives relating to emigration, were completely burnt down. Police believe that the attempt was organized by extreme right-wing circles. Investigations are being made.

NO ACTION AGAINST SCULPTURE SCHEME

Jerusalem, (JCNS.) The Jerusalem Municipal Council decided not to take any action relating to the Chief Rabbinate's condemnation of the Sculpture Garden Scheme planned by Bill Rose.

The decision was taken at the suggestion of the Mayor, Mr. Ish Shalom.

K. TO ROTHSCHILD: "WE ARE NOW RICHER THAN YOU"

Paris, (JCNS) — More than 600 guests were present last Thursday at a reception given by the Soviet Embassy in honour of Mr. Khrushchev, who returned to Paris from his lengthy tour of the provinces. Among three former French Prime Ministers present was M. Pierre Mendes-France. Also present at the reception was Baron Edmond de Rothschild.

When M. de Rothschild was introduced to Mr. Khrushchev, the Soviet leader said: "We are now richer than you," which made everyone, including the Baron himself, laugh.

NOTICE

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A Second Section Devoted To Passover Will Appear Next Week, April 15, In THE CANADIAN JEWISH NEWS.

Commonwealth Chief Rabbi Denounces Persecution Of Negroes; Israel Outraged

London, (JCNS.) An outright condemnation of the recent shooting of Africans by South African police was made by the Chief Rabbi, Dr. Israel Brodie, when he addressed the Mizrachi Federation Conference in London on Saturday night.

He said:

"We have all been apalled at what has been happening in South Africa and we join all sections of this country and other places in hoping that South Africa and other States, containing multiracial societies, will translate the fundamental teachings of Judaism on the treatment of one's neighbour — teachings with which the people of the western world should be familiar— in such a way that the dignity of the human being, no matter what his faith and colour, should be preserved."

SPEAKS AT MIZRACHI CONVENTION

London, (JCNS) Support for the World Mizrachi in its efforts to secure a five-day week in Israel was given in a resolution passed at the National Conference of Mizrachi-Mapoel Hamizrachi Federation which met at the North West London Jewish Day Schools' new hall last Sunday.

Such a move, stated the resolution, would afford the Israelis facilities for a richer cultural life in general and the strengthening of the Shabbat in particular.

The Conference opened on Saturday night at Friends House, Euston Road, at which the new Israel Ambassador, Mr Arthur Lourie, the Chief Rabbi and three members of the Beth Din were among those on the platform.

Dr. J. Braude re-affirmed the views that all religious schools should have the Mizrachi support. He was opposed by Mr. A. Bornstein who was against support for Zionist Day Schools. Mr. Bornstein, who was re-elected President, left the room in protest against the official viewpoint and later told reporters he was resigning from the Presidency.

Throughout the conference the underlying theme was the need for Mizrachi to further its avowed aims to see that the principles of the Torah are embodied in the working of the State of Israel.

On this point, the Chief Rabbi, speaking at the opening session said : "I hope that the day will come when the State of Israel will be a model state, not only as a result of the economic development of the country, but of its capacity to embody in its legislation the principles contained in the Torah which are summed up in the sentence "Thou shalt love thy neighbour as thyself, I am the Lord."

The Israeli Ambassador told the Conference that in the great constructive work of building up the State of Israel, Mizrachi had placed its emphasis on the religious and traditional aspects of Jewish life as related to the national resurgence of the Jewish people.

One of the most extraordinary phenomena of history was that the Jewish people, divorced for 2,000 years from their own soil, scattered throughout the world, had become a nation. That was possible because our faith was the moving instrument of our unity. Without Torah, they could not have survived, said the Israeli Ambassador.

Among the large number of resolutions passed by the Conference were an appeal to the Israeli Government not to impose any disabilities which might preclude the office of the Chief Rabbi from being filled by a suitable candidate and a call to all orthodox synagogues to undertake specific projects which might help strengthen religious life and institutions in Israel.

SOUTH AFRICAN JEWS ARRESTED

Johannesburg, (JCNS) — A number of Jewish "leftists" are among 200 people arrested here under the Public Safety Act.

The names of those arrested are given as: Mrs. Helen Joseph, President of the Federation of South African Women; Mr. Monty Berman, a businessman; Mrs. Violet Weinberg, a National Executive member of the Congress of Democrats; Mr. V.S. Goldberg, Transvaal Chairman of the Congress of Democrats and Mr. R. I. Arenstein, of Durban.

None of those arrested took any part in Jewish communal life.

APARTHEID DENOUNCED BY ISRAEL

Tel Aviv (JCNS).—Israel has come out openly with an attack on the South Afrigan Government's racial policies.

Hitherto, she has refrained from taking a stand on this subject because of the presence in the Union of a large Jewish community (numbering 110,000) and the existing good relations between the two countries. But the Jewish State's growing ties with African and Asian countries have finally compelled her to adopt a clear and unmistakable attitude to apartheid.

In an official comment broadcast in its European and African services, Kol Israel radio said that Israel had always condemned the policy "which failed to recognize facts." The broadcast described the background to the question and stated that it was the enforcement of apartheid which had resulted in violence.

The comment came after repeated and sharp attacks by Cairo radio which exploited Israel's silence "as a clear sign that Israel supported segregation."

TO THE JEWISH PUBLIC:

You are assured of kosher meat only if your butcher displays the sign of the Kashruth Committee of the Canadian Jewish Congress. Affiliation with the Kashruth Program of Congress is open without exception to all butchers prepared to accept the proper standards of kashruth.

Every Jewish housewife has the opportunity of restoring the sacredness and dignity represented by the term "Kashruth". Only through active support on the part of the Jewish people will a centralized system of the sale of kosher meat products achieve success in our community.

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L. COHEN
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EMpire 6-5759

COHEN'S MEAT MARKET
1090 St. Clair Ave. West,
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FELSON & RYTWO'S
1530 Eglinton Ave. West
RUssell 3-2789

DAVID GREENSPAN & SON
2995 Bathurst Street
RUssell 1-9105

K. GREENSPAN & SON
7 Brunswick Avenue
WAlnut 3-0941
and at:
170 Brunswick Avenue
WAlnut 3-9918

P. GREENSPAN
2809 Bathurst Street
RUssell 3-5679

M. GROSS MANNING MEAT MARKET
666 Manning Avenue
LEnnox 6-8522

S. LITMAN
69½ Nassau Street
EMpire 6-2125

PERL'S BUTCHER SHOP (also Delicatessen)
658 Bloor St. West
LEnnox 1-7222

S. POLITSKY
3453 Bathurst Street
RUssell 7-1401

A. NISSENBAUM
801 St. Clair Ave. West
LEnnox 1-5030

SPRINGER'S MEAT MARKET
256 Augusta Avenue
WAlnut 2-8975
and at:
3393 Bathurst Street
RUssell 7-3971

WEINBERGER'S MEAT MARKET
231 Augusta Avenue
EMpire 6-0965

M. WEISS (also Delicatessen)
402 Spadina Avenue
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Canadian Panorama

BY MORDECAI HIRSHENSON

ONTARIO COMMUNITIES PUBLISH THEIR GIVING

Ontario's regional Jewish communities now also have a yearbook listing givers to the United Jewish Appeal and specifying the amounts of their donations. **Mattan B'sether** — giving in secret-or the Maimonidean precept for anonymity in charity, has apparently not been effective enough in producing a satisfactory level of giving; the hope, presumably, is that the publication will act as a spur to raising contributions. The Zionist Organization of Canada and the Canadian Jewish Congress have assisted in the preparation of this Honour Roll, which as the introduction says, "will be a reflection of how you, together with Jews everywhere, have measured up to your responsibilities in these crucial days".

The listings are made alphabetically not by separate communities to emphasize as the forward puts it that "we of the Jewish community in Ontario are actually one community not a collection of isolated small groups living separately and apart in time, space, and spirit. The alphabetical arrangements . . . of listings symbolize this unity."

The introduction is signed by Hart Wintrob of the C J Congress and Ben Newman (St. Catharines) of the ZOC for their Joint Committee on Fund-raising.

WHEN "PROTESTANT" SCHOOL BOARDS WROTE YIDDISH!

In these days of Church-State controversy in the public schools, and when sectarianism and secularism is being warmly debated, a piece of Canadiana unearthed in Quebec reveals a most intriguing anomaly of the recent past. The Canadian Jewish Congress has received for its archives the official minute books of the Protestant School Board of Scotland, Quebec, a tiny settlement near Ste. Sophie — minute books which for four years 1927-1931 were kept in two languages, Yiddish and English!

As is known, Jews are not permitted to be trustees in Quebec's Protestant school boards. Despite this, all the members of this particular board were Jewish as were many in the "Protestant" boards of the nearby settlements of La Macaza and New Glasgow, Quebec.

These "unconstitutional" school trustees were Jewish farmers who had settled in the area since 1906 and had been helped by the Jewish Colonization Association (ICA). The only other "Protestants" or, more properly speaking, non-Catholics about were Ukrainians — mainly of the Orthodox Church most of whom were ineligible to sit for another reason—they had not yet been naturalized — and moreover knew very little English.

Another incongruous item in the odd chain of circumstances in this isolated section of rural Quebec is that this all-Jewish "Protestant" school board doubled as the local Talmud Torah board and Jewish kehilla. It engaged a Hebrew teacher-cum-shochet. Salary of the latter, of course, did not come from the school rates but was raised by the Jewish farmers themselves and supplemented by the ICA.

The Yiddish version of the proceedings, in addition to Protestant school agenda also recorded decisions having to do with kehilla questions, and all Jewish community business.

A curiosity of Canadian ed.. cation: a rural Protestant School Board which according to the Quebec Education Act had no legal right to existence, one of whose official languages was Yiddish and which served as a Jewish community council . . .

Consolidation of school areas has long since done away with the Scotland school board unit — fortunately for the peace of mind of Quebec's strict constitutionalists.

WHY JEWS HAVE FOES? "FRIENDLY" CLERGYMAN EXPLAINS

"Why do Jews still have enemies?" asks the Rev. Claris Edwin Silcox in a recent issue of Canadian Commentator, a journal edited by Prof. Marcus Long and described recently in the Toronto Star as "a sickly and backward child, unlikely to reach maturity".

The question is asked by Dr. Silcox, a Toronto resident in an article entitled "A Plea For Germany" in which he seeks to prove that Germany is a nation with a neurosis and therefore must be treated as a sick patient, i.e. with the utmost gentleness. "True," he says, "the Germans should not forget the sorry page of history which Hitler and his minions wrote for them, but it is of little advantage to them, to the Jews or to us to insist on treating them as if they were non-housebroken dogs and rubbing their noses repeatedly in the manifest evidences of their disgrace."

After some disparaging remarks about "anti-Zionist revulsions in many areas of the world" the reverend writer asks a rather pointed question: " . . . why, despite the high-powered propaganda emanting from Jewish and Zionist centres, and despite the ghastly cruelties which the Jews did suffer at the hands of the Hitlerian maniacs, they still have enemies not only in West Germany and in Arab lands, but in many other countries. Are all the faults on the part of the Gentiles?"

There follows in the context of this rather leading question a series of rather confusing and contradictory statements, comment, and irrelevancies, which say:

—German Jews were ready to be regarded as 100% Germans in all but religion.

—Theodor Mommsen, the German scholar, said that the of cosmopolitanism and of ancient Jews were a "leaven national decomposition".

— Bismarck favoured anti-semitism "as a Prussian, as a German, as a Christian and as a man" though he disapproved of it "as a Minister of State".

— The Balfour Declaration was proclaimed to "encourage the continued resistance of Russian Jews to the German armies on the Eastern Front . . . It will be remembered that Hitler constantly referred to the Jews who had given Germany a stab in the back." Silcox is here making the noveu thesis that the Belfour Declaration was a contributory cause of German perhaps, to oppose Zionism? Jew-hatred—another reason,

— Bela Kun, Karl Radek, Kaganovitch, Zinoviev, Rosa Luxembourg and many other Communist leaders were all Jews (he mentioned that Rosa Luxembourg married, then divorced, a German, solely to obtain Reich citizenship).

— The "Protocols of Zion" were distributed throughout Europe after the First World War. (No mention is made that these the deminstratable forgeries.)

The upshot of all these "facts" is as follows:

"This, then, was the situation in Germany when the armistice was signed on Nov. 11, 1918 and in the following months. In putting forth these facts now, it is not to justify what happened, but rather to discover, if possible, some of the causes of the German psychosis and to warn all — Jews and non-Jews alike — not to provide any reason for the creation of new nuroses."

The article as far as its Jewish references are concerned is a most equivocally written one, mixing fact and fancy, giving the impression that Hitler did not increase or promote anti-semitism to any great extent because it was there all the time battening and growing on the intrinsic and obvious faults of the Jews themselves. After all if the British government enacted the Balfour Declaration promising Palestine to the Jews, isn't this enough cause for the Germans to say that it was "the Jews" who stabbed them in the back?

The circulation of the Protocols too, according to Skox, was enough to set the Germans against the Jews. Not a word is mentioned not only about their fraudulence but that no where did they receive credence except Germany where Hitler exploited them.

Dr. Silcox by his strange mixture of ambivalence and omission has, intentionally or not, given much aid and comfort to the pro-Nazis by his article which quite en passant says in effect — after all didn't the Jews bring it on themselves?

The greatest irony in this whole story is that for a brief early 1940's Dr. Silcox was period in the late 1930's and secretary of a brotherhood organization in Canada for the development of interfaith harmony.

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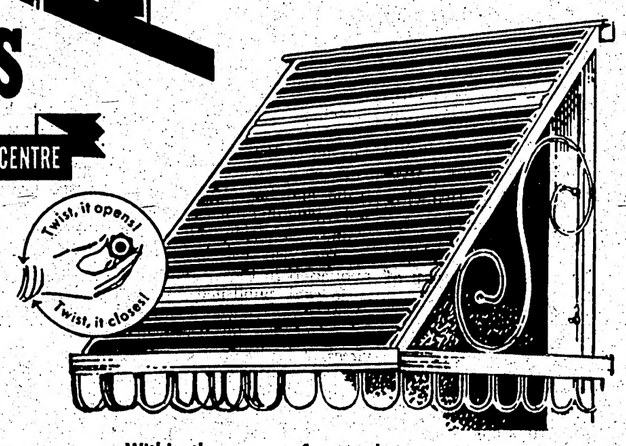

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Soviet Attacks Against Israel Continue

London, (JCNS) — Soviet animosity to Israel has reached a new low and disturbing level. For the third week in succession, Russian propaganda, both in the Press and over the radio has been concentrating with ever increasing vehemence on attacking Israel.

It was Mr. Primakov commenting on Israeli-Arab relations in an article in the "New Times," an English periodical published in Moscow, who came out with a whole series of lies about Israel. Quoting alleged statements in the Israeli Press he charged Israel with having sent "an ultimatum" to the United Nations. "Either the United Nations unconditionally sides with Israel or Israel will have recourse to armed force." This was an obvious lie, as no such ultimatum has ever been issued.

To support this invention, Primakov quoted from what he alleged was a "secret decision on strategy" made by the Israeli Cabinet. This he maintained was "that Israel cannot rely on the United Nations and consequently will be forced to build up her military strength in the near future and enlist the political support of the Great Powers."

Russian propagandists in their anti-Israel campaign now pretend not only to know the contents of "secret" Israeli Cabinet decisions but also all the facts of the Ben-Gurion-Adenauer meeting, which in their version constituted "colusion" between Mr. Ben-Gurion and Dr. Adenauer. Shortly after the meeting a Moscow broadcast in Arabic described its results as an agreement according to which "Israel will supply Western Germany with arms and military equipment in exchange for a 500 million dollar loan from Western Germany."

Rabbi Freed By Rumanian Communists; Arrives In Belgium

Brussels (JCNS) - Rabbi Zizzu Purtugal and his eldest son, who early last year were jailed by the Rumanian Secret Police and released only after personal intervention by Mr. Hammarskjoeld have been allowed to leave Rumania, and arrived here last Tuesday. They came on a Sabena 'plane from Bucharest, accompanied by the rabbi's wife, younger son, daughter-in-law, and four grandchildren. The rabbi's third son who was unable to obtain his exit visa in time is expected to arrive here from Rumania in a day or two.

Rabbi Purtugal, who is in the late sixties, looked very tired and greatly aged as a result of his ordeal in Rumania. He and his son, Hillel, who is also a rabbi, had both been arrested on charges of alleged espionage and treason. It was only after numerous protests to Rumanian diplomatic representatives abroad as well as to Mr. Hammerskjoeld that they were released without being brought to trial. It was believed at the time of their arrest that the reason for their imprisonment was the rabbi's social and charitable work among Jews and especially among would-be emigrants to Israel.

After the collapse of the Nazi regime, Rabbi Purtugal, who is known as the Skulener Rebbe, rescued Jewish children whose parents had left them in the care of Christian peasants and brought them back to Judaism. Nearly 200 Jewish children were saved by him.

The Rabbi and his family, who had been waiting for exit permits for many months, arrived with very little luggage—only four small cases for nine people. Rabbi Purtugal was not allowed to take with him any valuables, only articles of clothing. His luggage was searched by the Rumanian authorities before leaving Bucharest. The Jewish community here is arranging for them to stay in Belgium and be cared for until the Rabbi is able to leave for the United States.

On arrival the rabbi and his family were met at the airport by leaders of the Brussels and Antwerp Jewish communities. There were also more than 100 Orthodox Jews, mostly members of the Aguda in their traditional garb, who came from Antwerp to greet them. The Israeli Consul in Brussels was among those at the airport.

Nigerian Deal With Solel Boneh

Tel Aviv, (JCNS) — West Nigeria and Solel Boneh signed last Monday a construction scheme agreement worth 20 million dollars, it was announced here. The works will include a modern airport, hospitals and public institutions.

A joint Nigerian-Solel Boneh Company has been founded for the purpose and will carry out the work during a five-year period.

More Immigrants In 1960

Jerusalem, (JCNS) — An increase in immigration has been indicated by Mr. Giora Josephthal, the Minister of Labour, in his budget speech to the Knesset.

Mr. Josephthal said that the number of flats now under construction would almost certainly not be sufficient to cope with the absorption of new immigrants. The housing situation would become critical in four or five months time, and a supplementary budget would therefore be necessary.

The Jewish Agency, said Mr. Josephthal had estimated that about 24,000 immigrants would arrive in 1960, but this figure, according to a more recent survey will be far exceeded.

Two Luxury Liners At Haifa

Haifa, (JCNS) — Haifa port last Monday welcomed the visit of the 39,000 ton liner "Rotterdam" a new ship of the Holland America Line. This is the first visit ever made to Haifa by the luxury transatlantic liner, which brought 500 American tourists to Israel. The "Rotterdam" is also the biggest ship ever to enter Haifa port. It was built 18 months ago, and arrived here after passing through the Suez Canal.

Another first time visitor to Haifa is the Swedish luxury 27,000 ton liner "Gripsholm", with 400 tourists aboard.

The visit of such luxury transatlantic ships to Haifa is more evidence that Israel has now firmly established herself as a world tourist attraction, not only for Jewish tourists but also for members of other faiths.

MR. LOURIE AT ANGLO-ISRAEL ASSOCIATION

London, (JCNS.) Mr. Arthur Lourie, the Israeli Ambassador in Britain, warned against "a certain tendency in some quarters to regard the development of a monolithic Arab nationalism, with its centre in Caire, as a more or less invincible wave of the future."

Speaking at a dinner in London, given in his honour by the Anglo-Israel Association (of which the Ambassador has become the President), he said: "The fact is that there are two themes at work in the Arab world. The effort to establish an hegemony threatening the stability, and the very life of all the countries of our region, Arab as well as non-Arab. This has been met and resisted within the Arab world itself in the name of another concept—at least as potent and embodied in the Charter of the U.N.—that of the right of every state to independence and national integrity."

World Chess Championship Final Between Two Jews

London, (JCNS) — Whatever the outcome of the world chess championship being played in Moscow one thing is certain — a Jew will again be the world champion. For both the present champion, Mikhail Moses Botvinnik, and his challenger M. Tal are Jews. And the Umpire Harry Golombek, who has been British champion three times, is also a Jew.

Tal who is playing so brilliantly that he may well defeat Botvinnik, is in his early twenties and was born in Latvia. He is the son of a Riga Jewish doctor. Botvinnik who is over 20 years older than Tal first became world champion in 1948 when he succeeded to the title left vacant by the death of Alekhine. He successfully defended the title against another Jewish Grand Master, David Bronstein in 1951, and was successful also against Smyslov three years later. In 1957 Botvinnik lost his title to Smyslov but regained it last year. Should Tal defeat Botvinnik, he will be the youngest-ever world champion.

ABBA EBAN TO HEAD INFORMATION SERVICES

Tel Aviv (JCNS). Mr. Abba Eban, the Israeli Minister without Portfolio, will shortly be nominated "co-ordinator" of all government information services, including Radio, Press, internal and external propaganda services, "Davar" reports that Mr. Eban will be responsible for all information services, except for political information which will remain in the hands of the Foreign Ministry.

Mr. Eban will also concentrate on television schemes and direct a special survey on the matter.

BOURGUIBA PRAISED AT W.J.C. CONFERENCE

Brussels (JCNS). Continued concern of the World Jewish Congress at the position of the Jewish community in the U.S.S.R. was voiced by Mr Israel M. Sieff, Chairman of the Congress European executive at its session in Brussels. Soviety Jewry remained impeded in their communal and religious life and from establishing contacts with Jews outside the Soviet area, he said.

The conference, was attended by delegates from Austria, Belgium, Vienna, Federal Germany, France, Italy, The Netherlands, U.K. and Switzerland, as well as by delegates from N. Africa.

Hope that the Moroccan Government would reconsider a number of recent incidents and attitudes towards their Jewish citizens was expressed by Mr. A. L. Easterman, Political Director of the World Jewish Congress when addressing a meeting of the Congress.

Mr. Esterman then reported that there were no Jewish problems in Tunisia now to cause concern. This was due to the enlightened policy pursued by the President of the Tunisian Republic, Mr. Easterman paid particular tribute to Mr. Bourguiba's forthright and courageous views denouncing the recent antisemitic wave. His statement had given tremendous encouragement to the Jews of Tunisia and was highly appreciated by world Jewry, he said.

Jewish Doctor's Discovery

Sydney, (JCNS) — A Melbourne Jewish doctor, who is a prominent member of the Jewish community, is now in Sydney as a delegate to the first International Convention on Life Saving Techniques. He is Dr. S. Weiner, who in 1947 developed a cure for redback spider poisoning. At the Sydney Convention, Dr. Wiener gave details of his latest discovery - an anti toxin for stone-fish poisoning. He developed the anti-toxin while working as a venom research officer with the Commonwealth Serum laboratories.

Dr. Weiner said, that his new anti-toxin has already been used with dramatic results on victims of stone-fish poisoning in New Guinea. In the past, he said, gangrene has often set in after stone-fish poisoning, causing loss of fingers and toes. But with the development of his anti-toxin, victims will now be able to leave hospital after a brief treatment.

Solel Boneh's Accra Plans

Tel Aviv, (JCNS) — A nine million dollar Building Company has been formed jointly by Solel Boneh and the Ghana government. It is to build the New University Hospital in Accra, it is learned.

In the meantime Solel Boneh is completing the building of the modern Accra airport which will have cost five million dollars when completed. The Israeli company is also due to build all the administrative installations and the control tower of the airport.

Last year Solel Boneh carried out works in Ghana to the value of five million dollars and it is assumed that this year the work carried out will cost more than 20 million dollars.

About 40 Israeli Engineers are at present working in Ghana, supervising more than 3,000 workers.

Talks about forming a similar joint company between Israel and the Sierra Leone government are said to be now in progress.

German Law Against Racialism To Go Forward

Bonn, (JCNS) — An agreement on the planned German law against incitement of racial religious and national hatred was reached here last Saturday by the Legal Committee of the Federal Parliament, between all parties.

The original draft, which had met considerable criticism because it was described as a special law to protect the Jewish community, has been amended. A spokesman for the Legal Committee explained that the new draft would give no specific protection to any minority, but would provide punishment for all those who attacked the dignity of man and his fundamental rights.

Meanwhile in Kempton a memorial for the 16 local Jews who were murdered by the Nazis was unveiled last week, at a special ceremony attended by the Mayor and high officials.

SWASTIKAS AGAIN IN AUSTRALIA

BRISBANE, (JCNS) — Five big swastikas were found painted on the Gold Coast Bridge, which was recently opened by the Prime Minister of Queensland, Mr. Nicklin. The swastikas were immediately removed by a special team of workmen, and police are investigating.

JEWS RETURN TO IRAQ

London (JCNS). According to "Al-Hawadess", a Lebanese daily, more than 450 Jews, who left Iraq during the Nouri el Said regime, have now returned to Iraq.

Reports from Baghdad, said the Lebanese paper, indicate that it is likely that more Iraqi Jews will return to their former home. This is a result of the recent decree passed by General Kassem, the Iraqi Prime Minister, whereby the Jews expelled by Nouri el Said are given back their Iraqi nationality and their confiscated properties restored to them.

All the 450 Jews were living in Lebanon, where there are still about 1,000 Iraqi Jews, said "Al-Hawadess." Also reported that 49 Jews from Beirut were refused permission to enter Iraq by the Iraqi authorities on the grounds that they had contacts with Israel.

REPARATIONS TO NORWEIGIAN VICTIMS OF NAZISM

Oslo, (JCNS.) The Norweigian Parliament is considering a bill regulating the distribution of the 60 million Marks (about £5 million) reparations paid by Germany to Norweigian (Jews and non-Jews) who were political prisoners of war under the Nazi regime.

Families of prisoners who died a sa result of imprisonment will receive £600 each. Former prisoners, still alive will be paid £12 to £18 for every month they spent in prison, while invalids will receive a pension the amount of which will vary according to their degree of incapacity.

Death Penalty Demanded For Lebanese Jews

Tel Aviv, (JCNS) - A Labanese Jewish merchant Eliahou Levi and Mr. Tewfik Mizrachi, proprietor of "Le Commerce du Levant", were brought last Saturday for trial in Beirut. They are accused of organising a spy ring for Israel.

HERZL TOMB CONTROVERSY SETTLED

Jerusalem, (JCNS) — An eighty-centimeter black basalt headstone will be erected over Theodor Herzl's grave on the occasion of the 100th Anniversary of his birth. The decision was taken by a co-ordinating committee formed by delegates of the Israeli government and the Jewish Agency, and ends an eleven-year dispute.

Since Herzl's remains were re-interred on Mount Herzl in Jerusalem, the Jewish Agency has wanted to build a massive monument complete with pillars, rotunda and a vast cupola. Public hostility to this idea delayed action. The Jewish Agency finally accepted the plan for the simple headstone.

B.E.A. JET NIGHT FLIGHTS LIKELY TO ISRAEL

Tel Aviv, (JCNS) — Night flights to Israel by Jet airliners will be introduced by British European Airways next week if the Israeli Civil Aviation Department approves. Permission is expected any moment, it has been announced here.

If approved the first night flight will be from Lydda. The Comet will leave Lydda airport around midnight and arrive in London early in the morning, stopping en route at Nicosia, Athens and Munich.

Five Israeli journalists will be the guests of B.E.A. at the inaugural flight scheduled to take place next Friday. B.E.A. schedules to have six weekly night flights, four by Comet, and two by Viscounts belonging to Cyprus Airways.

ARAB SOCIALIST CALL FOR PEACE WITH ISRAEL

LONDON (JCNS.) A call to the Arab States and to Israel, to discuss peace and constructive co-operation in the Middle East, was made by a young Arab representative of the Baath Socialist party at the annual conference of the British and Overseas Socialist Fellowship in London.

The speech was warmly applauded by the delegates who assembled from all over the country. Mr. Fenner Brockway M.P., who presided at the session declared:

"The Labour Party will at any time be pleased to encourage direct talks between Arab and Israel Socialists." Dr. S. Levenberg was elected Treasurer of the Fellowship which has on its executive two official representatives of the National Executive of the Labour Party. His candidature was sponsored by the British Labour Party and the Association of Indian Students."

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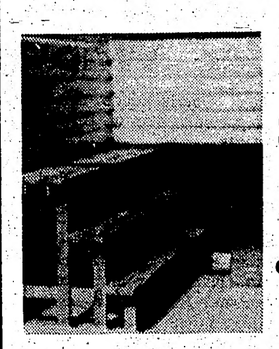
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PUBLISHED EVERY FRIDAY

Dorothy C. Nurenberger, Publisher
M. J. Nurenberger, Editor
1396 Eglinton Ave. West., Toronto (10), Ont.
Telephone RU. 7-6031
VOL. 1 NO. 15
Subscription: $5.00 Per Year
Authorized As Second Class Mail, Post Office Department, Ottawa
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Still In Bondage

The Soviet restrictions on the baking of matzot is a new oppressive anti-Jewish measure which is bound to cause great hardship to thousands of Jews in Russia and greatly mar their celebrations of the Pesach festival.

The restrictions are made more severe by the fact that those communities, such as Moscow and Leningrad, where permission for the baking of matzot has been given, have been warned that this is intended only for local consumption.

On no account will they be allowed to share their supplies—as they undoubtedly would — with Jews in localities where permission to bake matzot has this year been refused.

Furthermore, these new restrictions were preceded by a violent campaign in some sections of the Press and on the radio, against synagogues, minyanim, and the Jewish religion generally.

The recent measures, therefore, constitute an ominous new stage in official Russian policy to suppress the religious practices of its Jewish minority.

Thus while to millions of Jews in other countries, Pesach will be a festival of freedom and deliverance from bondage, to the Jews in Russia it will have no such joyous meaning, for they are still in bondage.

Catholic Co-operation

Last week's annual meeting in London, England, of the Council of Christians and Jews was noteworthy for an address of outstanding importance given by its devoted Secretary, the Rev. W. W. Simpson.

In an informed and illuminating survey, derived from personal investigation, of "Christian-Jewish Co-operation at Home and Abroad', he referred particularly to the fact that in many different parts of the world Roman Catholics are prominently engaged in the kind of work which the Council undertakes in Britain.

For example, in the United States the National Council of Christians and Jews officially operates as a joint threefold organisation of "Protestants, Catholics, and Jews.'

Roman Catholics in Canada are likewise among those who are actively committed to a similar programme.

The same participation of Roman Catholics is happily also to be found in South America and in several countries of Europe. Significant, too, is the leading part taken by a Dominician priest in the work of the Committee for Inter-Faith Understanding that was recently established in Israel. With these world-wide examples it seems all the more surprising that Roman Catholics are still precluded by their own ecclesiastical authorities from participating in the work of the Council in England.

Pope John's recent initiative in removing some of the causes of prejudice between Roman Catholics and Jews leads us to hope that before long he will feel able to restore the former happy relationships between Roman Catholics and the interfaith Council throughout the world.

That Myth Of Our Lost Generation

Take it from a fellow who was caught in the middle of it: that "lost generation" of American Jews was never really lost.

Dr. Max F. Baer, national director of the B'nai B'rith Youth Organization, this week cast a backward glance at his 25 years in Jewish group work.

● It took almost that long to pull off the 'lost generation' label, he said.

● The depression-raised American Jews who once sought escape from Judaism did all right for themselves. They upset the prophets of doom.

● They have been more successful than their elders educationally and economically. Though they strayed far and wide in their search for a Jewish way of life in a new and free environment, they have achieved more than their parents did in bringing the next generation into contact with meaningful Jewish experience.

Dr. Baer, upset some old concepts when he was appointed BBYO director 11 years ago. He raised professional standards of social group workers in his agency and modernized their activities.

Here are some Baer views on—

● The Youth advisor . . . "His primary concern should be with people, not activities. He's in business to help young people find their way and the activities he organizes are a means, not an end. Some youth leaders forget this.

● Youth programs . . . "They're not sacred. They need to be changed to meet new conditions.

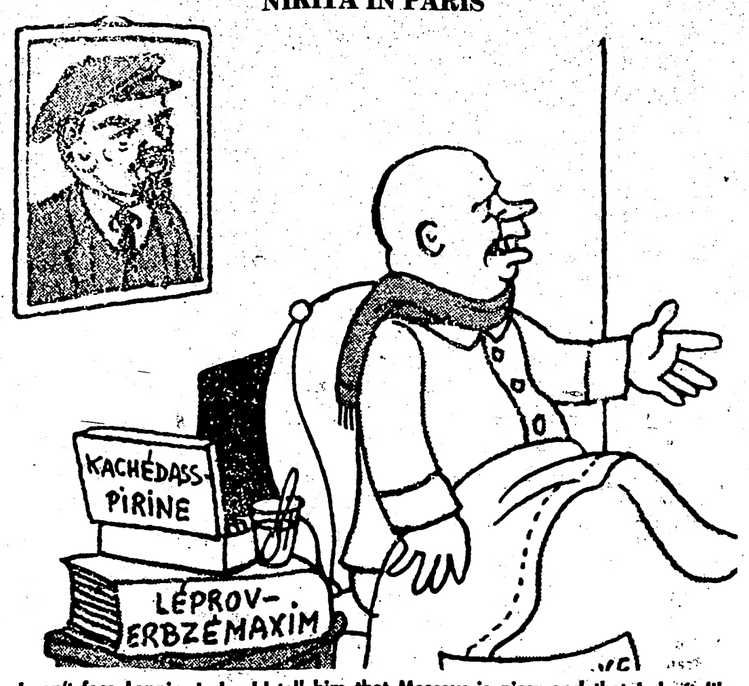
● How good are youth groups? . . . "There is no real measuring rod, certainly not by showing impressive membership statistics. The effectiveness is an intangible; are the youngsters being helped to develop as enlightened Jews and Americans."

"There was a mistaken belief then that B'nai B'rith was trying to bring about an economic reshuffling of American Jewry . . . that too many Jews were rushing to white collar occupations and concentrating in professions and commercial trade.

"All of this was nonsense, the more so in retrospect," says Dr. Baer "The fact is that Jewish youth pursued sound educational careers . . . . they picked the very fields which have shown the greatest growth."

Thus, the myth of our "lost generation" in Jewish North-America explodes. The **lost generation** has found its way back home.

NIKITA IN PARIS



I can't face Lennin. I should tell him that Moscow is nicer and that I don't like Paris in the spring . . .

— (L'Express, Paris)

Passover In Jerusalem

By Avigdor Hameiri

Voluptuous angels hummed today in Jerusalem,
Thousands of springs condensed in me today
And from its grave every dead skeleton breathes the sun.
"Welcome be, all fragrances, messengers of God's fruition—
I am waiting today, I wait for one,
The Messiah redeeming, seducing, whoever may come,
If only he comes:
Today is festive Passover and faith has no bounds."
A thousand ancient kisses resound today in Jerusalem,
The world sobs in the choking abundance of godlike burgeoning
And from the graves of my ancestors spurts the song of the blood.
"Jerusalem, Jerusalem, city of prayer and arid earth,
Will you spread out for me today a warm nuptial couch
For the kiss of the husband of your youth, the bridegroom of blood,
For the mourner of blood,
To bring from under your heart, the King Messiah's birth?"

Let The Judgment Be

By Rachel

Let the judgment be, the heart be humble;
let the judgment be as it hath,
no struggle, no wrath.
High in the northern fields
snow covers the ripe grain
secretly, silently.
With humble heart bear your shame:
Like to those seed-corns be
that wait for Summer.

From The Hebrew: Ruth Finer Mintz

Controversy

The Traditional View Of Proselytes

By Dr. Chaim Pearl

The current discussion on the acceptance of proselytes brings to the fore one of the oldest controversies in our history. For already in the early period of the rabbinic schools we find two opposing attitudes to this question as reflected in the opinions of the more lenient Hillel, who gladly welcomed and encouraged applications for proselytisation, and the strict Shammai whose manner drove them away.

In this article we shall briefly state the basic principles by which normative Judaism regulates the acceptance of proselytes, and we shall see how historical circumstances have affected the attitude of Judaism to the general question of proselytisation.

A non-Jew who applies for admittance to Judaism because of his unshaken conviction in the truth of Judaism must be accepted by the Beth Din. But when the application is made for the purpose of marriage, grave doubt is cast on the sincerity of the applicant's motives, and the Talmud therefore asserts the guiding principle that "One shall not accept" converts for the sake of love; a man for the sake of a woman, a woman for the sake of a man."

In spite of this Talmudic declaration, however, the rabbis permitted themselves some discretion so that in practice a proselyte for reasons of marriage could still be accepted and recognized, once such an applicant satisfied the rabbis that he intended to dedicate himself to a full Jewish life. This is how the Law was finally codified.

The Law does not prescribe any actual tests of the applicant's sincerity, but at the outset it does place upon the ecclesiastical authorities the responsibility to assess the determination of the applicant to accept Judaism in its entirety, that is, to observe Judaism with all its laws. Anything short of that, depending on the seriousness of the omission, could disqualify the applicant from admission to Judaism.

Since the convert's commitment to Judaism is to transform his or her entire life it is reasonable that in cases of anticipated marriage the authorities would also attach considerable importance to the religious convictions and behaviour of the Jewish partner. Having been accepted as a convert, the prospelyte then undergoes the initiatory rites prescribed by the Law, which are circumcision and ritual ablution (tevilah) for a male, and ritual alution for a female. After this the proselyte is to be considered new-born into the faith and peoplehood of the Jews. Both these initiatory rites are clearly mandatory, and without them there cannot be a legally recognised conversion.

The principles on which the Law was codified were more or less finalised by the middle of the second century, and have remained at the basis of the rabbinic attitude ever since. The result was that, in theory, Judaism readily welcomed proselytes who were prepared to live under the comprehensive religious discipline of rabbinic Judaism.

It is true that the Talmud contains several uncomplimentary references to proselytes, but such statements nearly all derive from historical circumstances. Thus, during the Hadrianic persecutions we learn that converts left Judaism altogether, in the face of the bitter oppression suffered by the Jews at that time. It is, perhaps, against such a background that we have to understand R. Nehemiah's uncompromising opposition to proselytisation for marriage, or the anti-proselytising views of the Shammaite Eliezer ben Hyrcanus and R. Helbo.

Nevertheless, viewing classical Jewish sources as a whole, we find that normative Judaism was favourably inclined towards proselytes, and its authentic spokesman did everything they could to welcome them into the Jewish faith and community. The ethical teaching of Simeon ben Gamaliel II sums up the Jewish religious ideal: "A non-Jew who comes for proselytisation must be welcomed and brought under the wings of the Shechinah."

It is this universalistic ideal which informed Jewish life and thought whenever historical conditions made it possible for Jews to spread their religion among other peoples. The Bible sets the tone for Jewish universalism. The story of Ruth, Solomon's prayer at the dedication of the Temple, and the preaching of the Prophets are strong texts for a proselytising Judaism. Three Jewish kings in the Maccabean era went so far as forcibly to convert surrounding tribes to Judaism. In their misguided zeal they were led by political rather than be religious reasons, yet their actions are still significant within the context of our immediate discussion. Both Philo and Josephus testify to large numbers of Greek and Roman converts to Judaism. Some of them were from royal and noble lineage, but they came from every rank in society — an aspect of the times adequately confirmed by several Roman writers of that day as well as by the New Testament.

By the fourth century the Roman restrictions against proselytes had drastically altered the whole situation. Under Christian Rome apostacy from Christianity was declared a crime and a proselytising Jew was punished with death. In these circumstances it is not Jews lived at peace, proselytising activity reached its lowest ebb. But in Babylon during the same period, and where Jewis lived at peace, proselytising remained constant, and we read of entire villages which turned to Rabba b. Aboah seeking entry into Judaism. Here, too, they found other great teachers, such as Rabba and R. Ashi, who were outspoken advocates of proselytisation. The rabbis of the time were not unmindful of the tradition that the great sages Shemaya, Abtalion, Akiba, and Meir, were descendants of proselytes.

When we look at later periods we find that in spite of unfavourable circumstances proselytising activity still continued, sometimes on a fairly large scale. In the Middle Ages entire Arab tribes converted to Judaism, and the case of the eighth-century tribe of the Chazars by the banks of the Volga is well known

Indeed, the fear that Judaism would capture converts from the Church may have played a substantial part in the final expulsion of the Jews from medieval England, and was later an important element in the persecution of the Jews in Spain. In this connection it is relevant to note that the regulations of the early Sephardi Jews in the resettlement period in England contains a rule which strictly prohibits the acceptance of proselytes into the Jewish community. It is certain that this regulation was dictated by considerations of communal security and not by purely religious reasons. The Jews of that period had every cause to avoid the hostile attention of the Church.

The denigration of Judaism by some superficial scholars who refer to it as a "tribal" religion interested in keeping its religious heritage exclusively to its own born members, is quite unfair and cannot be substantiated by the facts of our past story. It is true, of course ,that modern Jewry is quite inactive in the missionary field. This has sometimes been explained by the respect of Judaism for Christianity, which has brought many millions of people to a closer recognition of God, and also by the impressive tolerance of Jewish teaching which holds out the promise of "salvation" to good people of all faiths.

To the extent that this is true the Jew no longer feels impelled to "save the soul" of the non-Jew. But much more to the point is the fact that our present attitude is an unfortunate legacy of certain historical circumstances in dark ages which made it highly dangerous for the Jew to spread a knowledge of Judaism to the non-Jewish communities among whom he lived as a fearful and insecure minority.

This is the view of many eminent scholars, and has been well put by Jacob S. Raisin, who spent a lifetime of research on this question. His claim is that "far from Miser-like, holding on to their spiritual treasure, the Jews grasped every opportunity to impart it to others. . . . That after the rise of Christianity and Mohammedanism their efforts at conversion gradually diminishes is no more evidence that Judaism is not a missionary religion than that Christianity and Mohammedanism are opposed to proselytism because they no longer proselytise in Bolshevik Russia or in Nazifield Germany . . . Certainly, if the wish is father to the thought, the Jews were the most missionary - minded people in history."

This statement has important implications for the new State of Israel, and it may well be that the next significant chapter dealing with this question will be written there. Meanwhile, however ,it is still necessary for us to remember that Judaism in the Diaspora has not closed and cannot close its doors to proselytes Providing only that applicants come to commit themselves in all sincerity to a full Jewish life, then they must be welcomed and brought within the fold of Judaism and the Jewish people.

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Sermon For The Week

The Great Sabbath

By tomorrow shall this sign be.
(Exodus viii, 19)

Many varied reasons have been given for calling the Sabbath immediately preceding the Festival of Passover the "Great Sabbath". That first Sabbath prior to the Exodus was indeed a great occasion in the lives of the Israelites in Egypt. They stood poised, eager, prepared and expectant, awaiting the fulfilment of the divine promise of redemption for a long and bitter bondage. That Sabbath was therefore called "great" because of the miracle which was about to be performed, is the view of one commentator. The most popular explanation is that the Haphtarah of the day, taken from the book of Malachi, is the source of this Sabbath's character. The prophet speaks of the coming of the "great day" when Israel shall be rescued from the overwhelming forces of evil.

Whatever the reason, the title of the day and the special Scriptural reading help to create the necessary atmosphere required for the great festival of freedom. It is as though Jewry still waits for the sign of deliverance which will occur on the morrow as once promised. It helps to stimulate the sense of expectancy.

But what is really expected and awaited? It is the downfall of all those who may still be regarded as Jewry's oppressors? Is it Jewry's restoration and the ingathering from the four corners of the earth? Is it the Geulah Shelemah, the millennium, the Messianic Age? Everyone who feels expectant awaits one or more of these, and in the aggregate they represent Jewry's most cherished hopes. For Jewry has ever been an optimistic people; constantly hoping and never weary of the long waiting.

Pesach has always been the occasion for self-projection into the future. The symbolism of the Seder bears eloquent testimony to the hopefulness which every Jew annually engenders. The Haggadah speaks of next year's freedom and this too revives the promise of tomorrow's sign. Last year and all the years that have passed have failed to see fulfilment, but we continue to hope and to pray for the ultimate redemption without any sense of frustration or the display of disappointment.

There is no room for synicism in Judaism. On occasions such as these, the Jew does not feel that he is clutching at a straw or suffering from self-delusion. The Pesach ceremonies and celebrations are vivid and realistic, confident and affirmative. The Seder, being an annual re-enactment of an event which once happened, serves as an assertion that it can happen again. It is not beyond the realm of possibility that the "great day" may yet come, hence its arrival is still awaited with cheerfulness and hopefulness.

Hope continues when all the devises and schemes of men fail. Hope is the watchword of Jewish survival. When all is dark and ominous, hope kindles the light of renewed faith. When Jewry was subjected to torment and persecution, hope alone promoted the will to live. Thus Jewry survived the Egyptian bondage, the Babylonian exile, Roman subjection, ruthless domination in medieval Europe and the Nazi attempt at extermination. Hope alone preserved the Jew, and that same hope gave birth to Israel's statehood and finds itself expressed in Israel's anthem. How well the prophet Jeremiah acknowledged this eternal historic truth — "O Hope of Israel, his Saviour in time of trouble."

Oberlaender Who Is Shaking Adenauer's Regime

By Seymour Freidin

The case of the controversial cabinet minister is one of the biggest pieces of unfinished business facing Chancellor Adenauer.

The official in question is Theodor Oberlaender, Minister for Refugees. He has a past that is murky at best. Oberlaender is charged with having participated in a massacre of Jews in Lwow (formerly Lemberg) in mid-summer, 1941. German and Ukrainian SS units did the killing. Lwow had changed hands rapidly in those days, from Polish to Russian and then to German occupation.

This is what is known: an outfit to which Oberlaender was attached was called the Nightingale Division. It was a German-officered unit of Ukrainians. In the days and nights of the long knives of that summer, nearly 20 years ago, Oberlaender's outfit was reportedly one of the participants.

* * * *

Oberlaender was a Nazi. He also was a German specialist in Eastern European affairs and populations. Later in the war he got into trouble with the Nazis for an interesting reason. He wrote a memorandum intended to be seen by Hitler, in which he cited the reasons why he thought the policy pursued by Heinrich Himmler & Co. was badly damaging the German cause. He wanted to win over Eastern Europeans to the Third Reich rather than treat them as inferiors.

Because of his record, the demand for Oberlaender's dismissal has been growing. Even the Christian Democratic—students of Bonn University, adherents of Adenauer's own party, have asked for Oberlaender's dismissal.

Naturally, the Communist regime of East Germany has tried to exploit the Oberlaender case It ignores, however, a piece of history that is part of the Lwow massacres. When Ukrainian SS ran amok, the corpses of political prisoners slain by the Russians before their withdrawal were already stacked up in the courtyards.

Oberlaender has attributed all the killings to the Russians. From available evidence, the guilt is more heavily weighted against troops like those Oberlaender commanded.

* * *

Oberlaendar saw Adenuer just before the Chancellor left for the U. S. Not a word of their conversation has reached the press, though. It would be safe to say that it certainly dealt with Oberlaender's future The decision, as always, remains up to Der Alte.

To keep Oberlaender in office much longer becomes more difficult even for as willful a politician as Adenauer. There is now on the record the testimony of a Jewish survivor of the Lwow massacres. He is Abraham Goldberg, now an Israeli citizen. When he was 18 in that dread summer of 1941, Goldberg was rounded up by the Ukrainians along with other Jews.

He saw the corpses of victims the Russians liquidated. Then, according to Goldberg's account, the Nazis began to murder. He has described a big yard in which the victims ran the gantlet. Jews were clubbed to death by Ukrainian soldiers or bayonetted by them. Goldberg survived by playing dead. He was one of the very few Jews of Lwow to survive the war.

* * *

Oberlaender insists doggedly that he was not there when these things happened. That might well be the case. But, he was an officer of one of the most savage SS outfits ever recruited by the Nazis from among foreigners. That alone should disqualify him from any high public office in West Germany.

Oberlaender joined the Nazi Party in 1933. He reached the highly responsible rank of Hauptsturmfuehrer. A commission of former resistance fighters heard testimony by Oberlaender in The Hague soon after New Year's. Nothing has yet been decided by this commission.

Whether or not Oberlaender is found innocent on the massacre charge does not close the case for Dr. Adenauer. Retaining a man with such a past is a piece of political hypocrisy that cramps the style of his own government at home and impairs its operations abroad.

In Our Town And Elsewhere

JEWISH MEN'S CLUB

The 31st Annual Convention of the **National Federation of Jewish Men's Clubs** will be held at the Concord Hotel, Kiamesha Lake, New York, May 8th until 11th, 1960. The Beth Sholom Brotherhood of Toronto have already arranged for 35 Couples to attend, and the other Men's Clubs are expected to send their Quota to the Convention.

The Committee for Ontario is as follows: Harry Lewis, Toronto, Ont., President of the Great Lakes Region; Louis Soupcoff, Board Member of the National Executive; Irving Wintrop, Board Member of the National Executive; and the following Presidents of their Respective Men's Clubs.

TORONTO

Dr. George Starr; President Adath Israel Men's Club; Mr. Phil Elias, President Beth Am Brotherhood; Mr. Jack Chisvin, President Beth David Brotherhood; Mr. Jack Goldstein, President Beth Emeth Men's Club; Mr. Harry Polevoy, President Beth Sholom Brotherhood; Mr. Mel Richmond, President Beth Tzedec Men's Club.

HAMILTON

Mr. Al. Till, President Beth Jacob Brotherhood.

LONDON

Mr. Henry L. Hennick, President B'Nai Israel Men's Club; Mr. K. H. Kendall, B.A., President, B'Nai Moses Ben Judah Brotherhood.

TEMPLE SINAI RABBI ON PLANNING COUNCIL

Rabbi Jordan Pearlson of Temple Sinai has been appointed along with Bishop Francis Marrocco and Reverend Edgerton Young to the Advisory Board of the North York Social Planning Council.

NEW HOSPITAL APPOINTMENT

Mr. Irvin Paisley, of the North York Council has been **appointed Chairman of the Board of the new York General Hospital.** Mr. Paisley has been a leading force in many important social service projects in the community.

HOLY BLOSSOM CONGREGATION SEDER

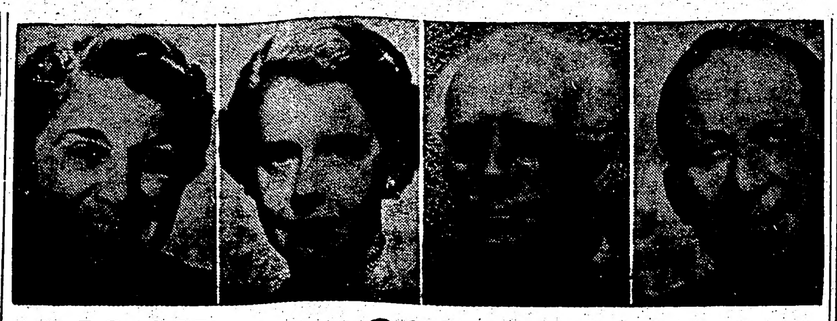
Annual Congregational Seder of Holy Blossom Temple will be held this year at the Oakdale Golf and Country Club. Rabbi Feinberg, Rabbi Eisen and Cantor Stolnitz will conduct the ritual, assisted by Simeon Joyce.

ISRAELI MASON VISITS LOCAL LODGE

Mr. Max Seligman, prominent member of the Masonic Order in Israel was a recent guest of the Palestine Lodge in Toronto. The meeting was attended by over four hundred people. Mr. Seligman brought greetings from the 48 Masonic Lodges in Israel which embrace all religious and ethnic groups in the country—Arab, Hebrew, English, French, Rumanian and German. Motto of his own lodge, The Grand Lodge of Israel, combines the Mogen David, the Cross and the Crescent of Islam. Mr. Seligman presented Palestine Lodge with two Israeli Bibles, following his address.

LEGAL FORUM AT SHAAREI SHOMAYIM BROTHERHOOD

The April 3rd Brotherhood Breakfast at Shaarei Shomayim Synagogue featured a Legal Forum made up of prominent lawyers which included Charles Drukarsh, Q.C., William Fienberg, David E. Newman, Q.C., Louis J. Zuker. Mr. Morris Prousky served as moderator.



1960 Winners Of Literary Awards

Shown here are the 1960 winners of the Frank L. Weil Awards of the National Jewish Welfare Board (JWB) which were presented during JWB's biennial national convention in St. Louis, Mo. L. to R. Mrs. Hugo Dalsheimer, Pikesville, Md., chairman of the Jerusalem YM & YWHA Building Fund Committee, who received the award "for distinguished contribution to the advancement of the Jewish Community Center movement", Mrs. Leonard H. Bernheim, New York, chairman of JWB's Women's Organizations' Division, who received the award "for distinguished contribution to the welfare of Jewish personnel in the U. S. Armed Forces", Halpern Leivick, New York, world-famed Yiddish poet and playwright, and Dr. A. W. Binder, New York, renowned composer, conductor and teacher, who both received the award "for distinguished contribution to the development of American Jewish culture".

SHORN SHIMSHON

Tel Aviv (JCNS.) In the Yemenite quarter of Tel Aviv, black flags hung from the houses. Hundreds of people marched in funeral procession to the City Hall. But there was no sign of a corpse. The (Yemeni) Shimshon football club had been suspended for six months from League "A" soccer and the fans were letting everybody know it. Even a placard, "The Philistines are upon Shimshon," failed, alas, to jog the Municipality into intervening with the Football Association on the club's behalf.

RELIGIOUS EDUCATION DEFICIT'S BUDGET WARNING

London, (JCNS) — Mr. Asher Fishman at a meeting of the London Board of Religious Education warned that unless more money was forthcoming, the present deficit of some £3,000 must increase.

He also pointed out that the Board had not budgeted for any increase in teachers' salaries, which, whether the Board liked it or not, would, at some time, have to be increased.

In presenting the accounts, the Treasurer, Mr. A. B. Olivestone stated that the estimates showed an anticipated expenditure of some £105,300, being approximately £3,000, more than in 1959. It was, he said, hoped to make further savings which would reduce this expenditure and consequently reduce the estimated deficit. The estimate income, at £102,700 was almost identical with the income for 1959.

The Chief Rabbi, Dr. Israel Brodie, lashed out at those who "because they cannot get what they want" take steps to divide further the Anglo-Jewish community.

He said: "We are living in times when it has become a matter of policy to minimise Jewish values and even to malign the Jewish Rabbinic authority." The situation he said, was agravated by people in the community who had not the will to co-operate.

He then appealed to the community and to the Board that the completion of the J.F.S. Secondary School, embracing the extension which would increase the roll to some 1,500 children should be made as soon as possible.

SALUTE TO THEATRE

Eli Wallach, Franchot Tone, Tom Poston and Robert Preston are four of the stars in "A Salute to the American Theatre" to be seen on the CBS network nationally in a prime-time rebroadcast on Friday, April 8 at 9 P.M. (EST). The special hour-long dramatic and musical program, which marked presentation of the America's Legacy Awards by the Anti-Defamation League of B'nai B'rith, covers a century of the American theatre's contributions to democracy. Included are scenes from South Pacific, Raisin in the Sun, The Crucible, West Side Story, The Male Animal, Home of the Brave and others. "A Salute to the American Theatre" is a public affairs presentation of CBS News in cooperation with the Anti-Defamation League of B'nai B'rith.

National Conference

(Continued From Page 1)

could be expected in allocations to UIA.

LEADERS FROM ALL OVER CANADA ATTEND

Coupled with expected announcements from cities still to be heard from, and based on educated guesses, it was readily predicated at the close of the conference that the 1960 UIA-UJRA goal of $6 million would be attained.

Listed by cities are the names of the key campaign and community leadership from across Canada who attended the conference:

Montreal: Monroe Abbey, Edward Barkoff, Barney Aaron, E.M. Bloomfield, Mrs. B. Bloomfield, I. M. Bobrove, Alvin field. I M. Bobrove, Alvin Bronstein, Allan Bronfam, Sam. Mrs. Morrie E. Coshof, Leon Crestohl, Q.C., M.P., Mrs. Chas. Eisenstat, Mrs. Fiengold, Harold I. Fanaberia, Joseph N. Frank, Harold Freeman, Nathan Gaisin, Michael Garber, Q.C., Norman Genser, William Gittes, Michael Greenblatt, Sam Harvey, Saul Hayes, Mrs. H. Heft, S. L. Kert, Harold Lande, Charles Lazarus, Jacob M. Lowy, Max Melamet, Marvin Needelman, Arthur Pascal, Matthew Ram, Mrs. William Riven, Anna Raginsky, Reuben Ross, Ben Rubenstein, Max Seigler, A. Shurem, Rachel Smiley, Joel Sternthal, Sigmund Unterberg, Nat Veinish, Mrs. H. Wisenthal, Rabbi S. Zambrowsky, Rabbi Jesse Schwartz.

Kingston: S. J. Cohen, Mrs. F. Cohen.

St. Catharines: Ben P. Newman.

Sudbury: Jack Leve.

Toronto: Stephen Berger, John D. Fienberg, Myer Gasner, M. Goldstick, Samuel Granatstein, Julius Hayman, D. Lou Harris, Miss Florence Hutner, Mark A. Levy, Dr. George Liban, Arthur Minden, Q.C., J. Irving Oelbaum, David Peters, Q. C., Myer Sharzer, Ben Zion Gan.

Ottawa: M. Bookman, H. Bessin, Lawrence Freiman, H. Hochberg, B. Loeb, H. Soloway, Alex Betchermar.

Maritime Provinces: Halifax: Samuel S. Jacobson. Quebec: Rachael Smiley. Saint John, N. B.: William Kaplansky, Abe Calp, Jack Freedman.

Western Region: Edmonton: Wolfe Margolus. Regina: Sam Promislow. Winnipeg: Alex Cham, Sam Cohen, Sol Kanee, Frank Marantz, S. L. Morant, Phil Sheps, D. Slater, C. O. Swartz.

Bicentenary Celebration In Many Communities

Montreal (CJN) — The National Bicentenary of Canadian Jewry, sponsored by Canadian Jewish Congress, has been featured in such far off places as Salonika, Macedonia, Greece, where Mr. Joseph Nehama told a gathering at "La Hermandad" of the development of Canadian Jewry since 1759.

Mr. Lavy M. Becker, Chairman of the National Bicentenary of Canadian Jewry, gave "A Report on Canadian Jewry" at the Open Forum of the Theodore Herzl Institute, of New York City, on Wednesday, March 30.

Mr. Lawrence M. Lande, Vice Chairman of the Montreal Bicentenary Committee, spoke on the "Bicentenary and the Psalms of David", before the Kiwanis Club of Lake St. Louis, Quebec, and addressed the "Montreal Jewish Forum" on "The Jews of Canada". Mr. Lande will introduce Mr. E. A. Collard, Editor in Chief of the Montreal Gazette, who will speak on "Canadian Jewry in Old Montreal" at a luncheon meeting at the Montefiore Club, Montreal. April 21st.

Max Sherman, Brantford Bicentenary Chairman, presided at a celebration, at the Beth David Synagogue, when the Brantford Jewish Community presented the proclamation to his Worship Mayor Lloyd D. Hogarth, David Newman, Q.C., of Toronto, the guest speaker, was introduced by Dr. M. M. Zaltz, President of the congregation Beth David Synagogue, and thanked by Maurice Stern. Rabbi Jerry Pruzansky gave the invocation.

After the Mayor of Peterborough received a Bicentenary proclamation, the City Council presented the Jewish community with a congratulatory resolution. The delegation consisted of Rabbi A. M. Babb, Mr. Frank Gishman, President of Beth Israel Congregation, Mrs. A. Moldaver, President of Hadassah Chapter and Mr. Sidney Sandler, President of B'nai B'rith Lodge. The whole Jewish community of Peterborough attended its Bicentenary celebration in the Beth Israel Congregation Synagogue. The speakers were Mr. Frank Gishman, Rabbi A. M. Babb, Dr. L. Zacks. The play "Member From Three Rivers" was presented and musical numbers were given by A. B. Collis, M. Duke and Maurice Black. Rabbi A.M. Chairman of the Bicentenary committee was assisted by Mr. Isadore Black, Mr. Frank Gishman, Mrs. I. Moldaver, Mrs. M. Moldaver and Mr. Sidney Sandler. Rabbi A.M. Babb was interviewed on T.V. on the Bicentenary on March 9th.

The Jewish Community of London, Ontario, held a Bicentenary banquet in the B'nai Moses Ben Judah Synagogue Centre. In the absence of Harold A. Vaisler, President of the London Jewish Community Council, Milton Cohen, Vice President, presided. Rabbi Kirshenbaum, of the B'nai Moses Ben Judah Synagogue gave the invocation. Rabbi J. B. Friedberg of B'nai Israel Congregation Synagogue was a guest of honour. Rabbi Shamai Kanter spoke.

Community Calender

SATURDAY, APRIL 9, 1960

Toronto Lodge B'nai B'rith, Installation Dinner and Dance; Oakdale Golf Club.

Hadera Chapter - Hadassah, Cocktail Party and Dance; Town House, King David Room, 9 p.m.

MONDAY, APRIL 11 1960

Sundown

PESACH FIRST SEDER

6:00 p.m. - Holy Blossom Temple, Annual Congregational Seder; Holy Blossom Temple, 1950 Bathurst St.

TUESDAY, APRIL 12, 1960 — 1ST DAY PESACH — SECOND SEDER

WEDNESDAY, APRIL 13, 1960 — 2nd DAY PESACH

THURSDAY, APRIL 14, 1960 — 3rd DAY PESACH

8.30 p.m. - Jewish National Fund Council Meeting; Zionist Building, 651 Spadina Ave.

FRIDAY, APRIL 15, 1960
4th DAY PESACH

12.15 p.m. - Canadian Jewish Congress, Administrative Committee Meeting.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of our Town: The Arab-Israeli Debating Society . . . The Yom Kippur Census . . . . Zuchter's Win an Award . . . Sammy Davis Jr. and Two Jews From Dixie.

ARAB PROPAGANDISTS BUSY

Ontario seems to be attracting a spate of Arab propagandists of late, with their Israeli counterparts hot on their heels. Abdul Seoud who is the present Ambassador of the United Arab Republic to Canada spoke recently in Hamilton at the Centennial United Church, and shortly afterwards addressed campus groups at the University of Western Ontario in London.

The Israeli Charge d'Affairs, Mr. Ranan Sivan was invited to the London campus to present the opposite point of view at a separate lecture. Pro-Arab leaflets were freely distributed on this occasion, both before and after the meeting, with rather curious results.

It seems that Mr. Sivan was being chauffeured to and from the meeting by a World University Service student. When they returned to the student's car following the address, they found it litered with hundreds of the leaflets, and therein lies the mystery. Did the Arab distributors KNOW this was the car Mr. Sivan was using, and if so did they expect to convince him by sheer repetition of their propaganda? Or—did they simply get fed up with the job and deposit all the left-over bundles in the handiest unlocked vehicle? Whatever the correct interpretation may be, Round One in London seems to have gone to our side, this time, at least!

AMENDMENT TO THE MARRIAGE ACT

At a recent session of the Ontario Legislature an amendment to the Marriage Act was introduced by Dr. McKinnon Phillips, Provincial Secretary. The words "Racial Origin" appear in the original act three separate times, and it is now proposed to delete these, as they are considered obsolete.

It's rather a paradox that in this case there has been no lobbying on the part of ethnic groups to have "racial origin" omitted from the act, whereas the words are certainly considered objectionable when applied to housing or employment, for example. There are very practical reasons why there have been no objections.

In Canada, an accurate record can be compiled of the Jewish population through the official census which lists racial origin of Canadian citizens. Similarly, Jewish marriages (I mentioned this in last week's column) are statistically recorded with greater accuracy.

Contrasted to this is the "Yom Kipper method" of arriving at Jewish population statistics used in the United States. Yes—"Yom Kippur"—I boggled a little too, but it's actually the only appropriate term, as you will agree. Here's how it works.

In Chicago for example, in order to arrive at the Jewish population figure, a count is taken of the total number of children present in school on Yom Kippur. This is subtracted from the total number of children enrolled in the schools. Normal absenteeism is also taken into account, of course. Then the normal ratio of child population to adult population is applied to the final figure, and there you have the Jewish population of Chicago. It may not be entirely accurate, but it certainly is ingenious!

RESTAURANT AWARD TO ZUCHTER'S

Congratulations to our local Jewish restaurant, "Zuchter's" on winning a major award at last week's Culinary Exhibition of the Canadian Restaurant Association. The award was won in Poultry and Meat Division over entries from restaurants all across Canada. This, of course, will come as no surprise to Zuchter patrons who have enjoyed their succulent repasts over the past thirty years.

Zuchter's have established themselves as a tradition in Toronto over these past three decades, from their first location in a converted house to their present modern establishment on Adelaide Street. Mrs. Fanny Zuchter is still active in the organization, assisted by her two sons, Max and Victor—a real family affair.

Having attended a number of bar mitzvahs at synagogues where Zuchter's are the caterers I'm always reminded of that wonderful description of a bar mitzvah in Herman Wouk's "Marjorie Morningstar" — sparklers and all. Mr. Wouk might almost have used a Zuchter catered affair as the basis for his "Morningstar" bar mitzvah, and it takes his writing genius to do full justice to the wonderful "tahm" of our traditional festive dishes!

SAMMY DAVIS JR. AND DIXIE BIGOTS

Having interviewed Sammy Davis Jr. on his most recent visit to Toronto a few weeks ago, my reaction to the following incident was perhaps more personal than it might otherwise have been. But maybe not, for what can you feel but shame and disgust at such bigotry as expressed by two of our brothers to the south. I quote the views revealed by two Reform congregants in the South in a letter to the Union of American Hebrew Congregations, protesting the conversion of the Negro entertainers to Judaism.

"Our forefathers have fought and died for centuries to keep our religion from decay and deterioration, and we intend to preserve the purity that six million of our fellow Jews died for in the gas chambers of Europe . . . We urge that any and all action necessary to block this anti-Jewish and ridiculous conversion be taken. If Sammy Davis Jr. is given membership in a Reform Temple, we will promptly withdraw from the Temples to which we now belong and urge our relatives, associates, and friends to take similar action."

Hitler's spirit must be rejoicing over this one, in whatever Hell it roams — his "gift" to posterity remains untarnished by time. But let him not take too much comfort from the two letter-writers, they represent only a lunatic-fringe minority. The overwhelming majority of Jews,—South, North or anywhere the compass points, who know anything at all about true Judaic ethics, morality and decency, repudiate such racist poison. Nowhere in our religion is there any suggestion of "Jim Crowism", so please Mr. Davis, don't be discouraged. "Two bigots do not a people make".

Notice !

Following many inquiries, we are pleased to announce that the new address of
RABBI ISRAEL HURWITZ
is
83 BORDEN STREET, TORONTO
WA 1—1253
The Sale of Chometz and all rabbinical functions performed.

NOTICE
TORONTO HOMEOWNERS
Re: Heating Bylaw No. 20455 as amended
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— THE WOMAN AND THE HOME —

Three Ladies In A Washington Hotel

BY RICHARD COHEN

A Minister's Wife From Virginia And A Jewish Hausfrau From The Bronx, Join Battle For Equality

— Recipe For Passover —

Until a short time ago, the preparation of balanced, nutritious, and varied meals during Passover was a task of genuine difficulty. So few of the foods which are permitted during Passover were available that the housewife made up her menu of the same wishes, served over and over again. These dishes were traditional ones, varied some-what in each home by family favorites and the personal touch of each cook, but basically composed of the same few ingredients.

Today many foods are being prepared especially for this holiday that the choice is limited only by the budget. Canned fruits, a variety of spices, pudding mixes, mayonnaise, chocolate, macaroons, cakes, cheese of many types, dried fruits, coffee, and tea are among those easily secured. In addition the markets are filled with all sorts of fresh fruits and vegetables. Milk can be secured in most communities. Eggs are permitted and abundant. With a plentiful supply of meat and fresh fish added, the menu for the entire holiday could be planned with only the absence of bread to indicate that it was Passover.

The recipes given below are those specifically related to Passover, either through the use of special Passover ingredients or through tradition. Any other recipes which do not require prohibited ingredients may also be used.

COTTAGE CHEESE BAKE

½ pound cottage cheese
½ teaspoon salt
2 teaspoons sugar
¼ teaspoon ground cinnamon
2 eggs
¼ cup milk
1 tablespoon melted butter
3 whole matzos

Beat 1 egg slightly. Add the milk and melted butter. Soak the natzos in this without breaking them. Beat remaining ingredients and the second egg until well-blended. Place 1 matzah in a greased 6 x 6 inch square baking dish. Cover with half the cheese mixture, top with a second matzah, and repeat. Pour any remaining egg and milk mixture over the top matzah. Bake at 350 degree F for 40 minutes. Serve hot or cold with jam or sour cream, or both. This amount serves 4 or 5.

CHREMSLACH

Mix 1 cup matzah meal, 1 cup boiling wine or Chicken Soup, 1 tablespoon finely chopped blanched almonds, 1 teaspoon sugar, 1/16 teaspoon salt, and 4 well-beaten egg yolks. Fold in the stiffly beaten egg whites. Drop by tablespoonfuls into hot butter or fat, ¼ inch deep, and cook on each side until crisp and brown. Serve sprinkled with sugar as a side dish, or with Passover Wine Sauce as a dessert. This amount serves 4.

MATZAH FRY OR BREI

For 1 generous portion use
1 well-beaten egg
¼ cup milk
¼ teaspoon salt
2 matzos, broken into thirds
1 tablespoon butter

Mix eggs, milk, and salt. Soak the matzos in this until softened. If desired for breakfast, this may be done the night before, and the matzos refrigerated overnight. Melt the butter on a pancake gribble over medium heat, add the matzos and egg mixture, and cook for a few minutes, until the bottom is crisp and brown. Turn over and brown. Serve with jam.

PASSOVER WALNUT CAKE

9 eggs, separated
½ pound extra-fine sugar
2 tablespoons cake meal
1/16 teaspoon salt
½ pound finely ground walnut meats

Beat the egg yolks and sugar until thick and lemon coloured. Fold in the cake meal, salt, and nuts. Beat the egg whites until stiff but not dry, and fold in. Bake at 350 degrees F in a greased and paper-lined 9 x 9 x 2 inch pan for 45 minutes, or in a greased 9 inch tube pan for 1 hour, until the cake is golden brown. Invert on a rack, remove paper, if used, invert again to another rack, and cool.

From the Jewish Cook Book by Mildred G. Bellin, Published by Bloch

A Dramatic Story From The American Capital

Editor's Note: This article tells the story of an historic meeting in Washington, D.C., last month that may go down as a landmark in the struggle for equality in America.

In a Washington hotel room last month a Unitarian minister's wife from Virginia, a Jewish mother from the Bronx and a Negro woman labor organizer from Detroit sat talking quietly abotu integration. They spoke of their experiences in their home communities in working to combat racial segregation. They exchanged ideas on how to help their friends and neighbours understand the harmful effects of segregation not only on Negro boys and girls but on white children as well. And they told of how important it was to have allies—other women, other organizations working together to eliminate racism from the nation's class rooms.

The three women sitting in the Washington hotel room—and 300 more like them from 24 states in all sections of the country—had not met before. They knew little, if anything, about the women sitting alongside them, or the organizations they represented. They knew only that every woman in that room was deeply concerned with the problem of segregation and that here was an opportunity to do something about it—together.

The meeting in Washington's Shoreham Hotel was the first public event sponsored by a newly-formed coalition of national women's groups called "NOW (National Organizations of Women) for Equality in Education." To it had come representatives of sixteen national women's groups, representing some 14,000,000 women of all races and religions. It was an historic occasion, marking the first time women of different backgrounds and from different parts of the country had joined hands to take action on the nation's school integration crisis.

"NOW for Equality" had its origin in March of 1959, when Mrs. Thelma Richman, president of the national Women's Division of the American Jewish Congress, wrote a letter to the presidents of the nation's leading women's organizations.

"We have watched with dismay,' Mrs. Richman wrote "as an attitude of permissive lawlessness in regard to the issue of resistance to school integration invades all areas of American life. We believe there would be great value, in a national conference of women's organizations to deal with some of the crucial aspects of the problems — the breakdown of moral values, the increasing disregard of law and order and the inevitable consequences to our children and to our society."

Response to Mrs. Richman's call was enthusiastic. Major women's religious, labour, civic, educational and other organizations sent delegates to a meeting in Stephen Wise Congress house in New York to discuss how women could work together in dramatizing their deep concern with the problems arising out of racial segregation in the schools. During the summer and fall months more meetings were held. Each of the organizations represented agreed to make a token allocation of $100 to provide a budget. A name for the new group was adopted, plans were worked out for a national conference in Washington, an approach was made to the Field Foundation for a grant ($6,000 was forthcoming for a study on youth attitudes toward segregation) and 'NOW for Equality' was no longer an idea but a fact.

The three-day meeting in Washington's Shoreham Hotel was a busy one. Speakers included Mrs. Eleanor Roosevelt, Protestant Episcopal Bishop James A. Pike of California, and Justice Justine Wise Polier of the New York Domestic Relations Court. A report by Dr. Martin Hamburger, assistant professor of education at New York University, discussed a "NOW"-sponsored study of youth attitudes toward segregation and civil liberties, based on the Purdue University continuing survey of 10,000 American high school students in every part of the country.

The conference theme —The Effects of the Integration Struggle on All Our Children" —was discussed by CCNY Professor Kenneth Clark and Dr. Viola Bernard, associate clinical professor of psychiatry at Columbia University. Drs. Martin and Cynthia Deutsch reported on a "NOW"-sponsored self-survey on interracial contacts, a study aimed at gathering first-hand data on the nature, extent and quality of contacts between Negro and white women as experienced by individual members of "NOW" sponsore organizations.

Among the most productive sessions were a series of conference workshops on what women can do in their church groups, in PTA's and in their local civic organizations to promote positive community attitudes and action on the integration issue.

By the third and final day of the conference, the delegates were old friends. More important, they had discovered new and remarkable things about one another. For the first time, a leader of the National Council of Negro Women from Norfolk, Va., heard what the Women's Division of the American Jewish Congress was doing to promote school integration in Queens, New York. A representative of the Seventh Day Baptist General Conference swapped suggestions with delegates from the Union of Orthodox Jewish Congregations of America. The national president of United Church Women, representing the women of 33 Protestant sects and denominations, sat down with the head of a Negro women's sorority (Delta Sigma Theta) to compare notes on the most effective way to mobilize community opinion for racial integration in the nation's schools.

As the delegates rose to speak at the final session, two themes dominated the discussions: first, the contacts that had been established and the relationships that had developed at the "NOW" for Equality" could not be abandoned; some way must be found to keep "NOW for Equality" going on the national and regional levels.

Equally clear was the general concern —voiced by speaker after speaker from the floor—that the forthcoming White House Conference on Children and Youth might neglect the question of school segregation. This concern was expressed most eloquently by Justice Justine Wise Polier of the New York Domestic Relations Court, who delivered the closing address summarizing the conference after the delegates voted to transmit the papers and recommendations presented at the "NOW" meeting to the White House Conference.

Justice Polier traced the origin of "NOW for Equality", pointing out how the coming together of different women's groups for joint action was the result of a growing awareness" on the part of American women that the denial of equal educational opportunities was casting a "blight" on the inner welfare of all children.

"Negro mothers have suffered for their children as they saw the denial of education that would make it possible for the children to fulfill their potential," she declared.

"Mothers of white children have also begun to realize that the apparent benefits of preferred treatment based on color, with its false assumptions of superiority, its demands for wrongful treatment of other children and its alienation from children of other races was creating moral conflicts, insensitivity and deterioration of the personal morality of their own children."

Justice Polier paused as she neared the close of her address and said she wished to submit her concluding paragraphs for consideration by the "NOW for Equality" delegates as a summary statement representing the sense of the meeting and the general view of the conference as a whole.

"We call for vigorous action by all branches of government to end racial segragation—the greatest single issue facing our nation's schools," Justice Polier declared.

"We pledge that as individuals and as participants in our organizations we shall do all that lies within our power to eradicate prejudice from our hearts and discriminations from our practices. We shall continue our pilgrimage in the firm belief that understanding of and respect for all men must become the basic reality in our relations with our fellow men.

"We part, as this conference ends, more determined than ever to play our full role, as women, in achieving equality in education for all our children."

Justice Polier's words were adopted, by acclamation, as the sense of the conference. And as the delegates filed out of the meeting room to pack their bags and return to their homes and families, there was agreement on still another item. The "NOW for Equality" conference had lived up to the goals set for it by a tiny and wrinkled lady from the deep South, Mrs. E. M. Tilly of Atlanta, Ga., director of women's work of the Fellowship of the Concerned, Southern Regional Council, at the first "NOW" planning committee meeting nearly a year before.

"We aim to give American women", Mrs. Tilly had said, "a conviction that will not let them rest, a courage that will not fail, a faith that will not shrink."

MARQUETRY

Marquetry applies to a surface such as a table top which is covered with veneers or inlays in a close fitting pattern. Wood, ivory, mother-of-pearl or metal may be used.

The Housewife's Pesabh

BY RUTHIE

It seems just like yesterday when I vowed that, God be willing, I would celebrate the next SEDORIM at a hotel. And do you think I shall? All I can do is shrug my shoulders philosophically and table his thought for another year.

The same thing began again right after PURIM.

My cleaning-lady had just finished lining the kitchen cupboards, when I mused, "Ugh! In a a couple of weeks we'll be at it again, making room for the PESACHDIKI dishes."

That wouldn't be so bad, except for one thing. That's GETTING the dishes! It means a trek to and from the cellar at least a dozen times. Then, in order to save a few steps, one must be a prestidigitator in carrying the dishes, pots and pans properly so that they dont' break en route. That's just the beginning, however.

Did you every try to clean the inside of a thirteen-cubic-feet refrigerator? Of course it's done all the time. But for PESACH, somehow, you use more elbow-grease.

You count the oranges, apples, tomatoes, miscellany found in the bins. Can you wedge it all into one little corner allotted the CHOMETZ? Furthermore, can you keep the kids from mixing the food? You can do just so much, and hope for the best.

Between you and your "char" (many times without her), the kitchen is ready for PESACH,

What about shopping? A couple of weeks before the holiday, you struggle through a seven day menu. With a bottle of aspirin in one hand and a pencil in the other, you try to figure out just what the family will eat on each successive day. The meals must be varied too; at any rate, as varied as a limited amount of food permitted will allow. You'll serve MATZOH-BREI, MATZOH-KNEIDLACH, MATZOH-FARFEL, MATZOH-CHREMZLACH. The children will nosh chocolate-covered MATZOHS. MATZOHS will be coming through your ears. The fish, BORSCHT and meat will have a different TAAM on PESACH, but it will still require your help in making it all tempting.

Finally the big day arrives. It is EREV YOM-TOV. Your husband has already "sold" whatever CHOMETZ is left. The fifteen pound turkey is in the oven, the KNEIDLACH are waiting to be dropped into the boiling soup, the table is set—along with the bitter herbs, CHROSES, lamb's shank, salt water, potatoes, hard-boiled eggs—, with ELIAHU's cup in the place of honour.

Just then your mate comes from SHUL, runs over to you and whispers sotto voice, "I met two men in SHUL who are here from out of town. I invited them to the SEDER."

You throw a withering look his way and proceed to make your guests comfortable. After all, how exhausted can you get? When you put the white pillow upon the MELECH's seat, you wish it were as hard as a rock.

During the reading of the HAGGADAH, you wonder why wives weren't included when the Jews were liberated from bondage.

You relent a little when, at the end of the meal, the lord and master seeks the AFIKOMEN. Naturally the youngest swiped it. And he strikes a hard bargain. You cannot finish the meal without that piece of MATZOH. He, in turn, won't let father have it until he promises to get small fry an English racer. This can go on forever. The situation is saved when one of the guests winks and promises to see to it that the request is granted.

By the time the meal is over, your feet have fallen asleep, the wine has gone—of all places—to your arms, your eye-lids are heavy with sleep. But anger brings you back to life when you think of the next night's repetition.

Don't get me wrong. I love PESACH.

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Fidel Castro Denies Charges Of Antisemitism

New York, (JCNS) — In a telegram sent exclusively to the JCNS representative in New York, Fidel Castro the Prime Minister of Cuba has denied charges on antisemitism made against his government by Lieut. Commander Miguel F. G. Pons Geizueat, the Cuban Military Attache in Washington who last week left the Cuban Embassy to seek asylum in the U.S.

Commander Geizueta accused Castro of refusing to pay a bill to an American exporter because he was a Jew and stating that "Jews had enough money." Geizueta, took with him more than $110,000 when he left the Cuban Embassy. In his defence he said that he was keeping the money for the legitimate and not the Castro government. He said he withdrew $63,000 to pay the American exporter despite an order from Cuba to refuse payment, and he added: "They were not going to pay him because he was a Jew." The American exporter in question, Mr. Eugene Strause refused to comment.

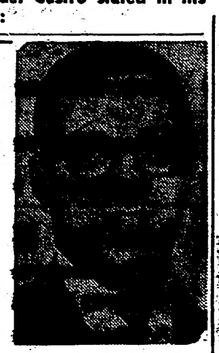
Fidel Castro stated in his wire:

Discrimination to Jews and other types of hatred and social prejudice, have always been characteristic of fascism and other political groups representing the interests of privileged and reactionary classes and are not representative of revolutionary action, which emanates from the desires of the humble classes in any country. Our fight for equality of rights for the Negroes and the Whites and of all men whatever their colour or religion, negates the facts of the infamous assertion of the traitor Pons Geizueta, who only wanted to keep the money which was in his custody. Come to Cuba and you will see for yourself in this free country that Negro children can be seated with White children, and that a Christian child sits together with a Jewish child in the same school, where they are prepared together for a better and more righteous world."

Another telegram, signed by Mr. Moises Levin the Chairman and Mr. Jose Lurie the Secretary of the Cuban Zionist Federation, which was received later stated that "in Cuba there reigns an absolute religious and racial freedom."

Your Tax Problem

BY MERVIN H. LASS, C.A.



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ANSWER

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Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant in care of this newspaper.

MORE YESHIVOT NEEDED IN ENGLAND BNAI AKIVA TOLD

LONDON, (CJNS) — Only those teachers who had studied at yeshivot could make a success of Jewish education, said Rabbi L. Gerber, past President of Torah Va'Avodah, when speaking last Sunday at a Symposium on Education held by the organization in London. The other members of the panel were Mr. Henry Shaw, Director of Hillel House and Mr. Yitzhak Meir, a Bachad-Bnei Akiva leader—Mr. R. J. Horowitz presided.

Mr. Shaw told the gathering, of over seventy young men and women, members of T.V.A., that real Jewish education must be religious education. It must be based on Judaism and not merely on Modern Hebrew or Zionist history. Hebrew was essential, but as a religious subject, not as a secular one

For Mr. Meir the problem was simple. Jewish education could only be considered as religious education. Between religion and secularism there would always be clashes. Jewish education meant obedience to the Torah — "We have to accept it as it is. We must believe in it . Man has a need to believe, and our aim must be to enable him to believe.

For Rabbi Gerber it was only through yeshiva that the problem of Jewish education would be solved. At present, he stressed, there was not in Anglo-Jewry a real educational system. The teachings of some religious knowledge in morning or Sunday classes, and even in some schools, was done only to make the parents happy. The work of the London Board was certainly good, but it was not enough.

The only remedy, he stated, was to bring to this country from Israel a Rosh Yeshiva, to open yeshivot, and to promote real religious education.

B.G. TO VISIT BELGIUM AND HOLLAND

Tel Aviv, (JCNS.) Mr. Ben-Gurion will pay an official visit to Holland and Belgium at the time of his visit to France, reliable sources reported here.

According to the same sources Mr. Ben-Gurion, during his visit, will explain to these two friendly countries Israel's economic needs, especially in respect of the necessity for Israel to integrate in European economic organizations.

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'YOU SHALL TELL YOUR SON IN THAT DAY'

A U.S. Navy chief explains the Passover symbols to his two sons at seder held for military personnel and their dependents on a Navy installation. More and more wives and children of GIs are making up the congregations which are led by Jewish military chaplains recruited, endorsed and served by the National Jewish Welfare Board — congregations which meet for Sabbath worship and the observance of Jewish holidays and festivals throughout the year.

BULLETINS

EXTRADITION TREATY BETWEEN ENGLAND AND ISRAEL

London, (JCNS) —After having been under negotiations for a number of years, an Anglo-Israeli extradition treaty, is scheduled to be signed next Monday at the Foreign Office, it is learned. The Foreign Secretary, Mr. Selwyn Lloyd and the Israeli Ambassador, Mr. Arthur Lourie will initial the treaty. The text will not be released until it is ratified by the two countries.

The reason why the treaty has been delayed is that Israel, which has no capital punishment, asked that the "minimal punishment" clause be included. This provides that the country which asks for the extradition of a wanted person cannot apply punishment more severe than the person would receive in the country in which he sought refuge — which is a normal international practice. It is believed that the treaty will now include this clause.

TRADE PROSPECTS WITH EIRE

Dublin (JCNS.) The Israeli Government could place orders in Eire to the value of $5 million annually, Dr. S. Gilat, the Economic Counsellor to the Israeli Embassy in London, stated at a reception given in his honour by the Irish and Allied Trading Association.

Israel would be interested in purchasing, among other commodities, frozen meat and leather. She could sell to Eire citrus and citrus by-products, potash, and agricultural products.

Dr. Gilat had meetings with the Minister for Industry and Commerce, the Minister for Foreign Affairs, officials of the Department of Agriculture, and Coras Tractala Teo (Government Trading Agency) and the Governor of the Central Bank. The talks proceeded favourably, and there was every prospect of increased trading being done, he stated afterwards.

BERNARD LAZARE'S WIDOW DIES AT 94

Paris, (JCNS) — Mrs. Isabelle Lazare, the widow of the famous French Jewish writer Bernard Lazare, has died in an old people's home in the country, at the age of 94.

Mrs. Bernard Lazare was a popular figure in the Jewish community for the role she played, side by side with her husband, in defending the innocence and the honour of Captain Dreyfus at the turn of the century. She thus became a close friend of all those people such as Emile Zola, Georges Clemenceau, Charles Peggy, Max Nordau, Theodor Herzl, who participated in the pro-Dreyfus struggle.

In spite of her old age Mrs. Lazare always maintained an alert mind and continued to take a great interest in Jewish life and literature.

LIDDELL HART IMPRESSED BY ISRAEL ARMY

Tel Aviv, (JCNS) — "During my present trip to Israel I talked to many officers and I found them most intelligent. The soldiers too made a good impression on me, but what impressed me more was the effective Israeli Army organization", said Col. Liddell Hart, the British military expert during a Press conference here.

Col. Liddell Hart said that he had talked with Brigadier Chaim Laskov, the Israeli Chief of Staff and had visited Armoured Units, and he was sure that Israeli Armour was progressing in the right way. "I find tremendous difficulties" about Israel joining NATO, he said, but added that whilst touring the country he had discovered three times as much as he had expected to see: he especially felt the developments made in Beersheba, Jerusalem and Ashkelon.

Asked about the alleged collusion over Suez, he replied that he did not believe there had been any conclusion, but " I am sure, had all the matter been in Israel's hands, the results would have been better", he said.

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THE CANADIAN JEWISH NEWS

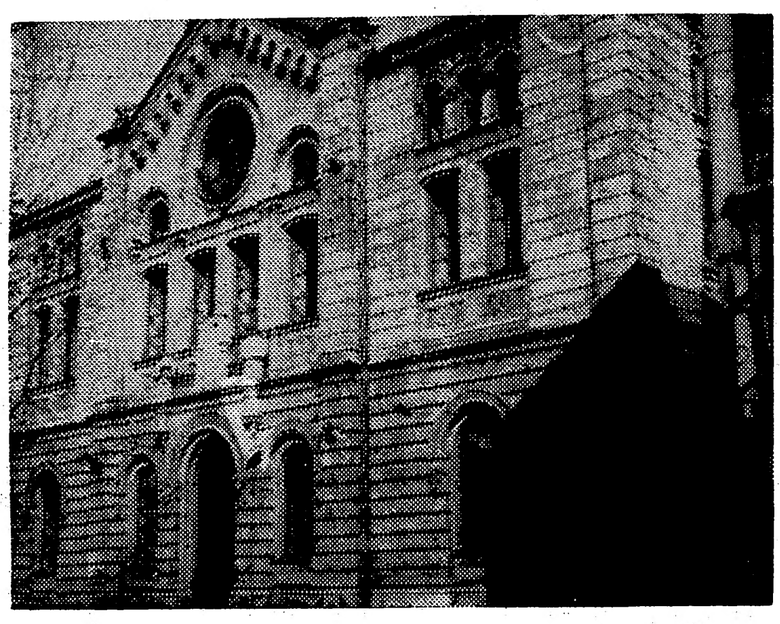
Passover MAGAZINE

Toronto, Ont. Friday, April 8, 1960 | Section Two: Pesach Supplement | Nissan 11, 5720

EXODUS 5720

THEY ARE STILL WAITING

In Today's Warsaw . . .



Left: Nozhik's Shul, Warsaw's only remaining synagogue.

* * * *

Right: The first picture of the only two remaining Rabbis in Poland. From left to right: Rabbi Kienevitch; Wayne Tanenbaum; Meyer W. Gasner; Rabbi Percovitch.

. . . And In Teheran . . .

Left: Children of the Teheran Ghetto.

* * * *

Right: An old Jew in Teheran Prepares For Passover.

. . . The Torah Lives On . . .

Left: Rabbi Levy, who heads Torah Schools in Iran, with Toronto Rabbis: Dr. Stuart E. Rosenberg and Dr. Walter S. Wurzburger.

* * * *

Right: Meyer Gasner, Rabbi Rosenberg and Morry Wingold at Holy Ark in Teheran's Ancient Synagogue.

EXCLUSIVE STORIES AND REPORTS ON EXODUS 5720 ON PAGES 14 & 15

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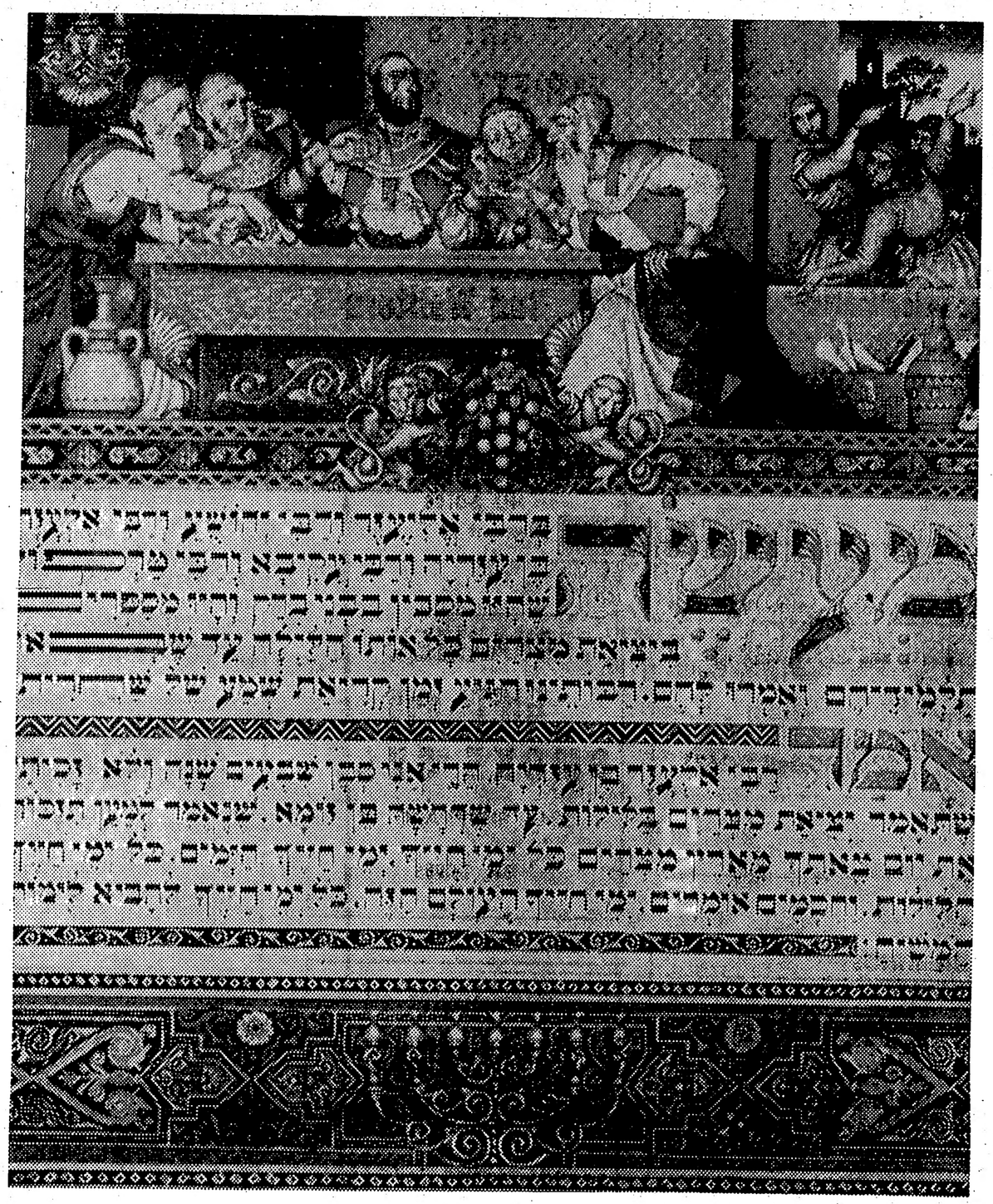
A Page From Arthur Szyk's Famous Haggadah



Two anecdotes here follow shewing how punctiliously even the most erudite of the sages of olden time fulfilled the obligation of telling and retelling the story of the Exodus on Passover Eve. The names mentioned in the first paragraph are those of the most eminent of the intellectual leaders of Palestinian Jewry half a century after the Destruction of Jerusalem. The host on this occasion was Rabbi Akiba, who had his Academy at Bene Berak, and who subsequently met a martyr's death for his share in the rebellion of Bar Cochba, "the son of a Star," in 132-135 C.E. His spirited action at that period was stoutly opposed by many of his colleagues—particularly by his gentle, learned friend, Rabbi Joshua, who felt that God's deliverance needed no human action to hasten it. Akiba is here shown at the middle of the table, upright and eager, while his companions doze or engage in a heated discussion of academic trifles. But their pupils without are alert. One of them even bears on his garment a star, Bar Cochba's emblem, and another is armed, as they burst in to remind the sages that the time is come to proclaim to the world the Unity of God—that great passage (*Deuteronomy vi*, 4) with which every Jew should begin his day. Even though the revolt failed and Akiba fell, his personality has remained a source of inspiration to his people and a perennial reminder of the future Passover of Deliverance.

IT is related of Rabbi Eliezer and Rabbi Joshua and Rabbi Eleazar ben Azariah and Rabbi Akiba and Rabbi Tarfon that once they reclined together on Passover Eve at Bene Berak. There they discussed together the Exodus from Egypt all that night, until their pupils came and told them: "Our Masters! The time has come for reciting the morning *Shema*."

RABBI Eleazar ben Azariah said: "I am now some seventy years old. Nevertheless, I never understood why the story of the Exodus is to be recited by night until Ben Zoma expounded it thus: 'It is said in the Bible (*Deuteronomy xvi*, 3): "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." "The days of thy life" would imply the days only: "All the days of thy life" includes the nights also.'" The sages on the other hand expound this passage thus: "The days of thy life" implies this world only: "All the days of thy life" is to include the Days of the Messiah.

¶ And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. . . . And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. . . . And thou shalt command the children of Israel, that they bring thee pure olive oil beaten for the light, to cause the lamp to burn always. (*Exodus xxv*, 31, 37; *xxvii*, 20)

GREECE, INDIA AND ISRAEL: THE ETHICS OF THE THREE CULTURES

BY DAVID BEN GURION

Prime Minister David Ben-Gurion of Israel, visiting Brandeis University read an essay titled "Science and Ethics: The Contribution of Greece, India and Israel." Here is the digest:

I consider it a great privilege to be the guest of the American university that bears the name of the greatest American Jew of our generation: Justice Louis D. Brandeis.

I knew Brandeis from his appointment as Justice of the Supreme Court until a year before his death—and whenever I came in contact with him I felt that I was in the presence of a perfect and harmonious human personality—insofar as a human being can be perfect—as Jew and American, as thinker and man of moral rectitude.

Brandeis' intellect and conscience were strong, clear and compelling and governed all his acts; there was a harmonious interaction between them throughout his life, and this fusion was the secret of his greatness, as jurist, judge, American and Jew. I regard Brandeis as the personality that should be a model for our people—if I were not afraid of being too presumptuous, I would say: for the whole of humanity.

The Jewish people is a small one, and today Israel numbers only a little more than 15 per cent of the Jews of the world, so the claim that Israel in its land might be a light to the Gentiles may be regarded as exaggerated and chauvinistic. To dispel this error from the minds of my listeners, I will say that I do not hold that we are chosen people. Every people, to some extent, is a chosen people—in its own eyes, at any rate; and, just as there are shadows in the life of every people, so we know that, in past as in present, light radiates from many peoples.

Uniqueness Among Equals

But equality between men, which lies at the foundation of our political and social consciousness, stands in no contradiction to our wonderment at the greatness of Descartes, Newton, da Vinci, Rembrandt, Beethoven and Einstein. Similarly, recognition of the equality of peoples cannot lessen our admiration for those few exceptional peoples which have played a uniquely fructifying role in the annals of humanity.

To this day, no one has unraveled the riddle of the genius of those divinely blessed personalities, who, by their mighty intellect, have shed light on the mysteries of nature or enriched the human treasury with majestic creations of art and literature; nor to this day has the sceret been explained of the special greatness of those few exceptional peoples which left their imprint on human culture. The Jewish people in days gone by was privileged to be one of the three ancient peoples that bequeathed immortal values to humankind, and, in large measure, fashioned the pattern of many peoples in all parts of the earth. The three peoples were Israel, Greece and India.

India's greatest contribution was the teaching of Buddhism. The founder of this doctrine Siddhartha Gautaman, known to the world as the Buddha, was in his lifetime a symbol of human nobility and moral purity, and, without doubt, was one of the 10 greatest personalities in human history.

The Buddha rebelled against the Hindu caste tradition. In the Buddhist community—the Sanga—no caste distinctions are recognized. All men are equal. The Buddha recognized the equality and status of woman with man. The Buddha was indeed convinced of his personal mission and of the significance of his teachings, but he did not put himself in the central position in the new teaching which he preached.

The Greek Legacy

In the days of Buddha, the leaders of Greek philosophy were active in Greece: Thales of Miletus and his disciples, Pythagoras, Heraclitus, Empedocles and Parmenides. From them and from their disciples, the West—and now the entire world—inherited their systematic philosophical and scientific research. It would unquestionably be a vast exaggeration to say that the conquests of science during the last three or four centuries are exclusively the legacy of classical Greece. It may be said with some degree of truth that modern science was born out of revolt against the Greek scientific tradition.

More and more the accomplishments of science are becoming the estate of all peoples in all parts of the world. This is, perhaps, the most universal spiritual triumph of our era, and no second asset is so shared by all the people in our time as is science. Scientific research has become a central, permanent daily factor in the lives of peoples. Economic activity, health, security—all these are now based on what science achieved and from day to day the vital significance of science in all branches of action shows a progressive increase. Pure science and everyday action are interlocked.

Science, however, with all its spiritual and material importance, by its very essence, stands beyond good and evil. By its power we can explain the phenomena of nature—and man is a part of nature, but science is incapable of telling man what path he should choose in life. By means of science it is possible to bestow blessings on humanity: health, prosperity and intellectual progress. By its power it is also feasible to bring about ruin and destruction, and to destroy civilized humanity.

There can, however, be no science without scientists, and the scientist is not just a thinking and contemplating machine, but a personality, carrying a lofty moral responsibility. The crisis discussed in our time is not a crisis of science.

The scientist, therefore, will not be discharging his mission faithfully or be worthy of his task unless, while yet augmenting the capacity of science and enlarging the bounds of pure knowledge, he makes every effort to foster the moral values on which the relations between men and between peoples must rest.

We must not separate the exploits of science, which are the achievements of the human intellect, from the values of ethics; that is to say, from the imperatives of the human conscience, the divine element in man.

We shall be doing violence to the truth if we say that the greatness of ancient Greece was restricted to the realms of beauty and intellect alone. It would equally violate the truth to say that the greatness of ancient Israel was manifest only in the religious and ethical messages of its Prophets. The Books of the Bible are overflowing with sublime beauty and deep wisdom. With the Prophets of Israel the central theme was the supremacy of religious and moral consciousness.

The renascence of Israel in our day has not been merely political and material in character. Israel cannot endure without strength and power, but we still hold fast to the faith that has accompanied our people for thousands of years, faith in the supremacy of the spirit.

The return of Israel to its land in our time is without parallel in history. We are receiving the fragments of a people scattered throughout the world, to rebuild the ruins of a small and poor country surrounded by enemies, and to establish a model society constructed upon a basis of liberty, equality, cooperation and love of our fellow-men.

Our independence is still in danger; we are still beleaguered; we still face vital problems in regard to immigrant absorption; our deserts still await redemption. Our primary endeavor, therefore, must lie in the security, political and economics spheres. These efforts, however, will not succeed unless sustained by a great spiritual dedication.

What is the nature of the spirit we need? First of all, the conquests of science. Our work in Israel is perhaps unique for difficulty in the internal and external hindrances it faces. Our constructive work will fail unless we know how to mobilize all the achievements of science to the aid of our economy, our education and our security.

The value of science, however, lies not merely in its practical uses, but in enhancing the distinctive qualities of man and enriching his spirit. We are few, and few we shall remain; our country is small, and small it always will be, though I hope we shall succeed in expanding its economic capacity. The sole greatness which awaits us, one inherent in our character, is greatness of spirit. Science, knowledge of the world and all therein, discovery of the secrets of nature and of existence—through these we shall rise ever higher.

Ben Gurion In London Last Week

TALKING WITH HUGH GAITSKELL

The Vision of the Prophets

Science in isolation, however, cannot suffice; it needs moral force to direct it. The second spiritual imperative, therefore, is the great and eternal ethical values of Judaism. Not only we, but other ancient peoples as well, have at different epochs given voice to great and sublime moral truths. But I doubt if there was ever anyone who succeeded in doing so with a mightier vigor and with a purer and holier passion than did the Prophets of Israel. The idea that man was created in the image of God, and that all men are children of God and therefore brothers, the precept "and thou shalt love thy neighbor as thyself," our Prophets' vision of peace and justice—in no ancient or modern literature is there anything to excel or even equal them.

Only by pursuing the goals of prophetic ethics is it possible to direct the tremendous and fructifying power of science so that it may be a blessing to people and to men. Science, unguided by moral values, could be dangerous.

Morality itself, however, can be beneficial on one condition alone: not if it is preached to others, not if it is elegantly expounded, but if it is observed not just in theory but in practice also, if it is attended by pioneering that fulfills. Moral values are transformed into a creative revolutionary force that repairs the imperfections of the world and enchances the life of man, only through the experience of personal pioneering and fulfillment. We have learned this truth through the experience of the pioneering forces which were at work from the beginning of our settlement 80 years ago until our own days.

The ancient Chinese sage Kung-Tze (Confucius), who lived in the days of Jeremiah and remained the teacher of the Chinese people for 2,500 years, condensed the whole doctrine of pioneering into one short and incisive saying. One of his disciples asked him: "Master, who is the higher man?" Kung-Tze answered: "The higher man is he who first carries out himself what he demands of others, and then demands of others only what he does himself." The three generations of pioneers who rebuilt our country and established the State of Israel did not preach the return to Zion—they fulfilled it.

A Modern Miracle

The longing and yearning for a Jewish State were alive in the Jewish people all the years and generations since our second Temple was destroyed. What produced the miracle in our day? What converted the prayer, the yearning and the longing of the heart into the reality of national independence? It was the will to pioneer action that was awakened in the hearts of the lonely few, who went forth 80 years ago from behind the walls of the Old City of Jerusalem and from the distant exile of Hungary. They came together to establish the first Jewish village of our time. They were followed by scores and then by hundreds, and then by thousands and hundreds of thousands. It was they who made the miracle.

It is only pioneering which fulfills that lends force to the moral values to which we adhere. Without pioneering, without personal fulfillment the values are emptied of their content and are turned into verbiage, which becomes deceptive and hurtful.

The establishment of the third state of Israel in our time has opened a new era. At its establishment, the state comprised some 650,000 Jews. It still comprises less than 2,000,000 Jews. Today we have yet to consummate the process of rebuilding. The road ahead is long and hard. And while engaged in our national regeneration we must always remember the messianic vision of Redemption that preserved us for thousands of years.

That vision foresaw not only the complete redemption of the Jewish people, but of all humanity. For there can be no whole and lasting redemption of one people without the redemption of all nations. And we shall discharge the great and difficult task that is laid upon us only if we are true to the great Vision of the Latter Days which Israel's Prophets foresaw and which will surely come to pass.

The vision will be realized in all fullness if, side by side with all our practical efforts, we also cling tightly to spiritual values: the achievements of science, the ethics of the Prophets, and pioneering that fulfills.

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Our Bicentenary

REVIEWING 200 YEARS JEWISH HISTORY IN CANADA

A Short, But Moving Tale Of Our Community Our History Here As Old As That Of British

BY SAUL HAYES

The history of Canadian Jewry is a short history indeed in the sweep of civilization. 200 years is almost, in the Biblical terms, as of yesterday. It must be considered however in the perspective of the history of Canada — in fact in the history of this entire continent. The forces of history have practically made large countries and short histories synonymous. Harzen, the Russian Voltaire, once shrewdly observed that the trouble with Russia was that it had much too much geography and too little history. This could be equally said of our own Canada. Obversely, the little places like Greece, Israel, Italy had much too much history and all too little geography.

Canadian Jewish history is as old as the British history of this country. French Canadian history is somewhat older, dating from the days of Champlain, but the Jewish connection with the French Regime is somewhat oblique and finds occasional references such as in the history of Abraham Gradis of Bordeaux who helped Louis XIV colonize his few acres of snow and there is also the appalling story of the Jewess Esther Bradeau who as a Jew could not get to La Nouvelle France and who posed as a French sailor in order to get here. Her sex having been discovered she then also indicated in an affidavit still extant that she was in fact Jewish. It is interesting for the historian to traverse the pages of Jewish history in Canada and to note how in the first years, that is the last half of the eighteenth century and the beginning of the nineteenth. The new settlers who had come in after the Fall of Quebec and Montreal, had their own special problems which are not unlike some problems of today. For example, the minute books of the early Spanish and Portuguese Synagogue — the first synagogue in Canada and the fifth or sixth on this continent —had many references to the difficulties that some members were having in buying Kosher meat, complaining that the cost of Kosher meat was much too high. The records also indicate something that perhaps we might think of as good policy today: the members were fined if they refused to attend synagogue in order to accept certain positions on the Board. Many a letter of this day is a plaintive plea that the sons of the Jewish gentry should be very careful in Philadelphia and New York not to lose their birthright through intermarriage or assimilation, and to be sure to spend a Passover with an old friend of the family so as to guarantee that the dietary laws would be observed.

There is no time this evening to give even a thumbnail sketch of the history of Canadian Jewry so I will have to rely on reminding you of a number of highlights and perhaps the whole pageant will pass in front of your minds. You will perhaps remember that one of the interesting features of the early days was a migration to Canada of Jews from the colonies to the south who apparently did not want to lose their connection with the British Crown. They preferred exile to revolution. Some of the families were from Philadelphia and others from New York. Then you will perhaps also remember that the great families of the earlier days have left hardly a trace today. The Franks family, Judah Hayes and even the Josephs and the Harts have to face the fact of diminishing into historical records and little else. Therefore, if the settlement of these early days had continued without a fresh influx of new blood there would probably be no Canadian Jewry today. It came to the end of the road as surely as did the original Jewish settlements of New Amsterdam, the United Kingdom or Holland; the original Jewish families assimilate, inter-marry or die out.

The first influx was the German immigration of 1848 and, while it was a fresh wave which perhaps prevented the disappearance of a Canadian Jewry, it was small and not even relatively as big as a similar migration to the United States. You might say that after this a great stillness enveloped the Canadian Jewish community from about 1850-1890. There were Jewish families who had settled at Cornwall, Lancaster, Montreal, Toronto and Winnipeg, but the number was small and probably a new cycle of disappearance would have resulted if not for another wave of immigration.

Of course, we now come to the great migration all over this continent from 1896 on, interrupted only by the financial crisis of 1913 and then the War years. This particular influx of Jewry brought the vibrancy, the life, the colour that we still know. It had its shtetl ways, it had its Yiddish folklore, it even had its ghetto influence, but perhaps in a more colourful and not in the more pejorative sense of the term. From these roots mighty trees grew. A number of you here tonight will remember this period, having been sons or daughters of those who made the trek in those days and who brought in these manners and this conduct of life to the new world. It was succeeded by another immigration of the same type from about 1921 to the great Depression. However, it was choked off by the immigration laws then imposed.

WHAT IS OUR STUDY OF HISTORY

It did not resume until 1946 when the victims of World War II were given haven in Canada. This, in a minut or two, is the story of Canadian Jewry and you might well ask what is behind this history. Was Longfellow right to suggest "Let the dead past bury its dead"? Is there any point in raking over the dry bones of history. The very metaphor used in an answer. It was the great Prophet Ezekiel who once alluded to dry bones which makes us stop to examine whether this generation will be raked over and castigated as in the Jewry of 2600 years ago.

It is the age-old dilemma of a Jewish survival and a Jewish culture. It is the story of the Babylonian Jewry of the sixth century before the Christian Era, over-awed by the might and prestige of Babylon. It is the story of Alexandrian Jewry from about the time of the first century to about the third century of the present era and what had happened to it. It is also the story of the Golden Age of Moorish Jewry. It may be the story of United States Jewry. In other words, Canadian Jewish history is 200 years old, but the history of the Jews, some of whom are in Canada, is 4,000 years old. The Jews of Babylon were over-awed by the might and prestige of the conqueror. The Alexandrian Jews fell victim to the persuasive and pervasive Hellenistic culture — life was very good for them, there was no antisemitism, they were full participants in a mighty culture. Moorish Jewry continued on into Catholic Spain and became victim of the theology of the Dominican Inquisitors. American Jewry is sometimes called a wasteland, but it is too early to say whether this description is truly apt or whether the seeds of a very flourishing culture will make it the significant Jewry.

CHALLENGE OF THE TWENTIETH CENTURY

For the Jewish community of this country the challenge is how we will be able to remain comfortable with two civilizations, with two cultures. For us to be a successful Jewry the agenda for the next generation, in fact for the next few generations, will have to be seeking, striving to remain loyal to the values which make us Jews and at the same time an integral part of the Canadian scene. However, one does not face the future generation with an agenda. This is for textbooks only. Certain things are inescapable and as Mordecai Kaplan once termed it "Courage to face the facts is one of the inescapable things". There will be no Jewish community in Canada if we here today do not succeed in deepening the respect for and knowledge of our past and our religious values as well as our understanding of the philosophic basis on which a Jewish community exists. On the other hand there will be no Jewish community in Canada if the Jews in Canada are not at the same time fully part of Canadian cultural values and the warp and fabric of Canadian life. If we choose the one we will live in a ghetto wherein no sunshine dwells. If we choose only the other we can forget all our past and all our glories. Fortunately, the choice does not have to be one or the other. It is possible to have the best of two worlds. Who was it who cleverly remarked that everyone has two countries, his own and France — but more seriously, everyone has two countries — his own and the land of his forefathers. In the case of the Jews it is his own and the country of the Bible, the country of the Prophets, the country of the Sages, the country of the world's great flight into majestic codes. If we are to search for a moral perhaps we should remember what the Red Queen in Alice in Wonderland said — "Of course there is a moral to the story, there is a moral to every story if you only look for it". We can deduce from this that we cannot forget our past or we have no future and since we are committed to a future we must remember our past. That is why 200 years of Canadian Jewish history, thought but a fractional part of the history of a Greece, a Rome, a Jerusalem, a London, is nevertheless a living reminder that we won't let the dead past bury its dead, but will continue to strive, to seek, to find and not to yield.

The great poet, William Buller Yeats, put it more eloquently than I can as follows:

"The woods of Arcady are dead;
And over is their antique joy;
Of old the world on dreaming fed;
GRAY TRUTH is now the painted toy;
Yet still she turns her restless head . . ."

The destiny of the Jew in Canada and elsewhere will be that we turn our head to the past, but face the great truth of our time.

Highlights Of Toronto's Jewish History

1838 - Present

1832 An act was passed granting full political and civil rights to Jews in Canada

1838 Henry A. and Judah G. Joseph, distantly related, both descended from an Anglo-Jewish family which had originally come from the Netherlands, are Toronto's first two known Jews.

1849 The first Hebrew cemetery in Toronto was established at Pape and Gerrard.

1851 Toronto and vicinity has 77 Jews.

1854 Isaac Davis first Russian Jew to settle in Toronto.

1855 July — Mr. and Mrs. Lewis Samuel, parents of Dr. Sigmund Samuel, arrive in Toronto.

1863 Lewis Samuel, President of Toronto Hebrew Congregation.

1867 Richmond Street Synagogue, the first synagogue in Toronto was dedicated.

1878 Ladies' Montefiore Benevolent Society founded — first Jewish philanthropic society.

1892 First Jewish Benevolent Society in Toronto founded by Edmund Scheuer at Holy Blossom.

1895 Bond Street site purchased. Subscription list over 400 names. Holy Blossom membership, 119 members, Subscribers include T. Eaton, R. Simpson, J. B. McLean, Messrs Massey.

1896 Young Men's Hebrew Association (sick benefit lodge) founded.

1899 The first Jewish doctor graduated from the medical faculty of the University of Toronto — Dr. Samuel Lavine.

1899 Toronto Hebrew Benevolent Society founded.

1905 Goel Tzedec purchase new site on University Ave. — $6,000.00.

1906 April 29 — Goel Tzedec cornerstone laid by Isaac Brody. 1200 seats; building in use until 1955.

1907 First Talmud Torah opened at 242 Simcoe St. 8 rooms 100 boys and girls.

1911 Daily Hebrew Journal founded — the first local daily Jewish newspaper.

1917 Hadassah Chapter organized; first in Canada.

1919 Toronto participates in founding of Canadian Jewish Congress, (first Ontario President, Mr. Morris Goldstick).

1922 Mount Sinai Hospital opened on Yorkville St.

1923 Toronto Hebrew Free Loan Association founded at home of Nathan Phillips. First president, Sam Kronick.

1930 Samuel Factor elected M.P. for Toronto West Centre (Spadina). First Jewish Member of Parliament from Ontario.

1937 United Jewish Welfare Fund founded, with 23 member agencies.

1945 Samuel Factor appointed Judge in York County, second Canadian Jew to become a County Judge. The first was appointed in Vancouver in 1912.

1958 Jewish population of Canada was 246,000.

1960 Jewish citizens form 1,47% of total Canadian population.

1960 Jewish population of Toronto - 80,000.

1960 There are 200 Jewish congregations in Canada.
- 170 Orthodox
- 25 Conservative
- 5 Reform

Of the 200, 137 are in the three largest Jewish communities in Canada: Montreal, Toronto, Winnipeg.

1960 In Toronto, there are in excess of 40 Jewish congregations.

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The World Of Letters

THE ART OF SHOLOM ALEICHEM

By CHARLES ANGOFF

The more one studies the writings of Sholom Aleichem within the framework of his own time, of Jewish literary culture as a whole, and of the entire corpus of modern literature, the more one is impressed with his stature. He was the chronicler par exellence of Eastern European Jewry at the time of its greatest glory. But he was more than that. He got on paper much of the essence of the eternal Jew, Dos Pintele Yid, and he also got on paper some of the essence of Everyman, pretty much the same today, yesterday, and tomorrow, at all times and in all places. Tevye der Milchigger, the great misquoter of sacred and profane texts, is not purely a Jewish character. He is the Mr. Malaprop of all cultures, the man who knows all and sees all and hears all, but everything he knows and sees and hears is not quite so, yet in these same irrelevancies and inaccuracies he finds comfort of a sort for his abiding financial and domestic difficulties. Similarly, Menachem-Mendel, the luftmensch, the perennial metaphysical shnook who tries to ape the ways of the metropolitan alrightniks, and who is always trying to turn a smooth and quick penny, is, in many ways, Don Quixote's brother, who has the saving grace of humor and the special brand of Jewish fatalism: "Reb Tevye, without luck it's better never to have been born at all"—the observation of the heavy-laden and downtrodden down the aeons of time.

SOME UNFORGETTABLE CHARACTERS

And Motel, the Cantor's son, is a Jewish Huckleberry Finn, but with very important differences. Motel, like Huckleberry, is the eternal boy, carefree, daring, conniving, adventurous, irreverent, but he has tsores. He is an orphan, worse, he is a ghetto orphan, and while he doesn't quite realize his plight—he is delighted with all the attention he is getting: "Everybody takes up for me. I'm lucky. I'm an orphan" —he never quite forgets it either. In his innermost being he knows he is trapped. He senses that the ways of other young children are not quite for him. Fate has put upon his young shoulders a heavy burden, and this burden makes it impossible for him to be what every cell in his body cries out for him to be. His creator, Sholom Aleichem, knew what so few other Jewish writers have known, namely, that whole generations of Russian children were catapulted into maturity almost from their infancy, and thus deprived of normal childhood. Sholom Aleichem knew that the converse is, to a considerable extent, also true, namely, that impoverished tsores-ridden mature Jews often behaved as if they were going through a delayed childhood.

There is a fourth major character in Sholom Aleichem's fiction, the teller of the tales, the perpendicular pronoun, the spectator, which is to say, Sholom Aleichem himself, through whose perceptive, kindly knowing eyes fifty-seven years of Jewish life were distilled into memorable works. He was all of his characters Tevye and Menachem-Mendel and Motel and Nachman Lekach and Reb Yozifel and Zaidel Reb Shaye's and the two or three score others. This is why there is so marvelous an intimacy about his tales, why, in a sense, his writing is a sort of continous autobiography. He was not merely an observer of the lives of his characters, he was a participant with them in their lives. He did not moralize. He did not romanticize. He did not share Mendele Mocher Sforim's urge to chastise his people, and he did not share Peretz's yearning to cast his characters in a mystical mold or otherwise to idealize them.

"IF GOD LISTENED TO EVERY FOOL..."

Sholom Aleichem seemed to say, "Whatever God saw fit to create is good enough for me to contemplate." As a matter of fact, his characters feel quite intimate with God. In the traditional Jewish manner, they argue with Him, ask for His advice, give Him advice. Tevye dreams of having a somewhat easier time of it in this life, and keeps on asking God why "a miracle" doesn't happen to him. God doesn't answer for a while. Tevye begins to feel that things are not so bad, and he says to himself that, no matter what God decides to give him, he will always be a Jew. "That's the most important thing of all, being a Jew." Then he begins dreaming again. Whereupon God says: "You, Tevye, stick to your cheese and butter and forget about your dreams." Just the same he keeps on dreaming of a datcha (vacation place) and other "miracles." But if he got his datcha, says Tevye to himself, "where would people get cheese and butter? Who would milk the cows? The Yehupetz aristocrates maybe? It's like the old saying: 'If God listened to every fool, what a different world it would be.'"

It would be a mistake, however, to think of Sholom Aleichem as little more than a raconteur, as some critics have been deceived into thinking. His tales are often monologues or dialogues in form, but that did not hinder him from probing deeply into his characters, both as types and as individuals. And he did not portray only "good" people. He knew his Jews fully and truly. He knew that some of them were Babbitts, that some were hypocrites, that some were scoundrels, but he viewed them all under the aspect of eternity and also within the totality of their own personalities. Thus projected, they appealed to him for the pathetic and lost people that they were. There is often sharp satire in Sholom Aleichem's stories, but he never abandons his people with contempt. He sheds a tear of pity over them, or he blesses them with a sigh. It is correct to say that Sholom Aleichem was an optimist, but one must quickly add that he was a special kind of optimist, as he was a special kind of humorist. Life to him was a comedy implanted in a tragedy and surmounted by another comedy.

A NEW TRANSLATION

It is good news, indeed, that the English-speaking world, both Jewish and non-Jewish, is now able to read a fresh batch of Sholom Aleichem's writings —nineteen stories and sketches and a one-act play, all translated into English for the first time by Curt Leviant—in Stories and Satires by Sholom Aleichem, with drawings by Arthur Zaidenberg (Yoseloff, 381 pp., $6.00). We have here the old beloved towns, Kasrilevke, Boiberik, and Yehupetz, but we also have America and the Riviera, and we have a shmeck of Germany and Italy and other places. What do the men and women do? Do they engage in "symbolical" activities as some of the New Critics wish they did? Do they talk in page-long, involved sentences, as William Faulkner (and sometimes his simple characters, too) does? No, they talk mame loshen, they tell tall tales and quarrel and marry and die and make love and look for frishe luft in the country and cheat one another and cry over one another's ill fortune, and always, always end up content that they're Jews, that there is a shul near by where they can imbibe Jewish value and come in contact with the eternities, and that there is always a rabbi who can answer their questions, comfort them, and guide them.

"Progress in Kasrilevke," the first and longest tale in the book, is a delicious satire upon what new ideas had done to the old town. "Now, I saw dandies strolling through the streets, staid people with homburgs and pince-nez. Of the once slovenly women with their white stockings and red garters, and of the girls with their colorful kerchiefs—not a trace remained. Ladies with chapeaux now walked past me. Matrons with parasols. Chic young ladies wearing gloves... New people. A new world... They had phonographs, they had movies. They really enjoyed life." There were other changes. There used to be Psalms and Mishna Clubs, the Free-Loan Society, the Free-Kitchen Society, the Visit-the-Sick Society, the Clothe-the-Poor Society, the Releive-the-Oppressed Society. These are all gone. Now there is a Yiddish Club and a Hebrew Club: "One couldn't bear the sight of the other, or stand mention of the other's name." There are two choral societies, The Flute and the Trumpet. They are "quite ready to eliminate each other." The town is now full of culture, bickering, sheer noise. There are two newspapers, the Skullcap and the Bowler Hat. The first espouses the Old Order and the second champions the New Order, and what they resort to in order to get circulation would make an old-fashioned circulation manager of a yellow newspaper green with envy.

BEGGARMAN, PAUPERMAN AND MARRIAGE BROKER

But with all the culture the life of the artist is still bitter. A dinner is arranged in honor of "the great writer and dramatist, Kopel Beggerman," and the occasion is used by various criticasters to wrangle among themselves. "All this time, the guest of honor himself, a pale and hungry-looking man well along in years, wearing a Sabbath jacket, had been sitting modestly on the side. No one even knew he was there. When the time came, he was called up to the dais. There he looked like a victim before the gallows."

Another writer, A. Y. Pauperman, died, and there is an announcement for all "to come to the New Synagogue for the funeral oration. There, the burial arrangements will be made and means of support for the poor widow and her unfortunate orphans will be decided upon." It is suggested that an edition of Pauperman's collected works be published to help out the widow. The plan is enthusiastically received, but another speaker says, "We have a custom here in Kasrilevke, an ancient, sacred custom. Books aren't bought. They're borrowed. That's how they're read."

There are two sketches, "Summer Romances" and "A Home Away from Home," that probably make all other writings about datchas and the borsht summering places and Coney Island superfluous, both as humor and as satire. In the first there is a long section about "Soloveytshik the marriage-mediator" — the old phrase, shadchen, matchmaker, had given way to the more "progressive" one — that digs deep into the problems of arranging suitable matches. Jane Austen, were she alive, would love this section. Sholom Aleichem's eye, kindly though it is, for the revealing details of a "marriage-mediator's operations and difficulties is truly astonishing.

LOTS OF CHILDREN— BUT POOR

"Geese" is in many mays, Sholom Aleichem at his very best. It is amusing, it is heartbreaking, it is realistic in the finest sense of the word, it is compassionate, it is truthful, and it is deeply Jewish. It is a sketch of a woman who sells geese and is the only breadwinner in the family. Her husband Nachman-Ber is a bungler on a grand scale. "Ever since I've known him, he hasn't earned two broken kopeks. Then what's he good for? He's a scholar and a distant relative of a very rich man. His granduncle's second cousin twice removed!" She and her husband have arguments about this and that. "My genius doesn't answer, and he can thank his lucky stars he doesn't because I'd let him have it so that his ears would be ringing for three days in a row. But don't think, God forbid, I'm such a shrew and spitfire. Believe me, I know how to respect a man of learning, a man who sits and studies Torah, despite the fact that he doesn't so much as put his finger into cold water." somtimes there's not quite enough food in the house. 'But althougs stones fall from heaven, there must always be money for the kids' Hebrew lessons. I got four boys, you see, may they live and be well, not counting the girls. I'm not like these modern folks who push their kids to gentile schools. Take Berel the Cantor's boy, for instance. He's become a complete heathen, sausages and all, the devil take him. But after all, I'm not God's lawyer. I'm not doing any backbiting, God forbid, and I can't stand the evil tongue." A goose isn't choosey about its food. A goose is always hungry just like-and no comparison meant—a poor man's children . . .But it's nice having children. It wouldn't faze me at all having ten, fifteen, even twenty-five children. There's only one drawback. They got mouths! The rich are as lucky as anything knowing that their kids go to sleep with full bellies and don't dream about beggars and don't wake up crying, 'Mama, I'm hu-un-gry'."

HOW THE HASIDIM LAUGHED AT ZIONISM

What about the one-act play? Alas, it's one of Sholom Aleichem's lesser efforts. Called "Agents," it's a somewhat overdrawn spoof on the species, insurance agent, which the author himself once was. A group of agents meet and try to sell one another policies, and each one has pretty much the same line of talk. It probably would have been better if Sholom Aleichem had allowed one agent to do all the talking.

But one hopes this play doesn't discourage the reader, for there are riches aplenty before and after. There is a strange love story ("My First Love Affair") with fantastic twists. There is a sketch of a cemetery warden ("There's no End") who complains bitterly that he's barely making a living: "Sure they still die. But who? It's either children, babies, or poor men. You can't make a thing on them unfortunately. You've got to pass the hat around for shrouds and then after the orphans say the first mourner's prayer, you've got to give them a piece of bread, too. But what can you do? I have no choice" There is a satire on the medical science and art ("At the Doctor's") and a grand satire on marriage and psychology ("Three Widows"). There is a truly profound story about the unconscious cruelty of parents toward children ("The Ruined Passover"), in which Sholom Aleichem shows how obtuse

(Continued on Page Ten)

Passover Greetings To Our Friends And Patrons

THE ART OF SHOLOM ALEICHEM

(Cotinued from Page Nine)

fathers and mothers can be at very critical times in the emotional lives of their boys and girls. There is a sketch ('Homesick") of the struggles of the Zionists in the early days of their movements. The Hasidim didn't think of Zionism at all, and the ordinary devout and pious Jews didn't either. "At first not everyone knew what Zionism meant. Later, when they found out that it is simply derived from the word Zion, which appears in their prayer books, and that the Zionists were a group of people who wanted to send all the Jews to Palestine—the Kasrilevkites mocked and jeered. They split their sides laughing." But slowly they were won over, and they made a collection and sent the money to the central Zionist office in London. When the receipt (actually). a token of a share in the Jewish bank) arrived, there was amazement and delight. Rabbi Yozifl looked at it carefully. "He took out some sort of handkerchief. He pretended to blow his nose, but in reality wiped his eyes and said with a sigh, his voice breaking, 'Just a touch of homesickness'."

HARD TO BE A JEW BUT GLORIOUS TOO

Sholom Aleichem has been compared to Mark Twain and to Charles Dickens, but the comparison in each case is rather superficial. Mark Twain, when he was not a bitter editorial writer against the fakes and fakeries of the world, was chiefly a raconteur of the loveable escapades of the young children and childlike adults. He was little concerned with the eternities. Charles Dickens, a greater artist than Mark Twain, was neverthless devoid of Weltschmerz. Sholom Aleichem was sui generis. He was not only infused with Weltschmerz, but also with Judenschmerz. The eternities were commonplace things to him. God Himself was a friend, rather busy most of the time, but still a friend who was sometimes silent, but other times quite talkative. Sholom Aleichem was always hearing the Jewish melody. Judaism was to him a form of universal poetry, a threnody coming down from time immemorial and gliding into infinity. He was intimate with the commonplace and glorified it in enduring art. He knew that a Jew is like every other human being, but somewhat more so. He knew that a Jew, too, is burdened with the tears of living and with the tears of nature (lachrimae vitae et lachrimae naturae). Indeed, a Jew is born with special emotional and spiritual burdens. He knew that es ist schwer tzu zein a Yid, but he also knew how unutterably glorious it is. And he so blended the special and the universal qualities in Jewishness that his work is a delight and a revelation to all, both Jews and non-Jews.

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A SHORT STORY

DOCTORS — By Sholom Aleichem

"Can you tell me where Dr. Feinfinkelkraut lives?"

"Huh? What is his name? Feinfinfein?"

"Feinfinkelkraut."

"Feinkelkraut? Why didn't you say so? Feinfinkelkraut — a familiar name. What, must you go exactly to him or would you be satisfied with another doctor? We have plenty of good doctors here, may an evil eye not harm them Directly opposite us there is a doctor ,there are two doctors; cne, a real doctor, the other a dentist. And three houses from here lives a doctor, quite a good doctor although he's still quite a young one, only a short time out of school, but not bad, he already has quite a practice. All our doctors have a good practice because, believe me, everybody is ailing, may an evil eye not harm them! What did you say your doctor's name is? Finfeinfin."

"Feinfinkelkraut. I don't have to consult him about myself."

"Oh, about your wife? Then go right there! There's a gynecologist. Now he's what you'd call an obstetrician ! They say he's an expert, and only for women's ailments. If you're talking of specialists, it makes no difference. Now it is customary everywhere for each doctor to have a specialty: for stomach troubles, a gastro-enterologist, for respiratory ailments, a cardiologist; for eye diseases, a noculist, for nerves, a neurologist; for children's diseases, a pediatrician. The medication they use today is not the same as in previous times. Then, we used prescriptions, pills, powders, bitter herbs. Now, ointments and liniments, massage and baths—ordinary baths, have become fashionable. The doctors themselves have become bath-keepers and it is a conjecture as to which is the better business. What type of specialist is this doctor that you're looking for? Is he Jewish?"

"Jewish, of course. You can tell by his name . . . Feinfinkelkraut."

"Feinfinkelkraut, did you say? Well, yes, he is evidently Jewish. If the name is Feinfinkelkraut, then he is Jewish. Here, almost all the doctors are Jewish . . although a Jew likes to go to Christian doctors, a Jew like a Christian lawyer, a Christian store, and a Christian teacher. . . What did you say your doctor's name was? Feiffer?"

"Not Feiffer, Feinfinkelkraut . . . I have to see him about something else."

"Aha! About avoiding the draft, probably. You want his advice. I understand! What? No? Maybe about a match? Aha! I guessed right? Well, what then? If you don't want to consult him about your health, or about your wife's health, or the draft, then it must be about a match. In that case, then you need your doctor like a hole in the head. What's his name? I'll introduce you to a much better doctor. It depends on the dowry. How much are they offering? Naturally, the better the practice, the bigger the dowry. Even if he has no practice, you'll have to pay, because in these times, you can't get a mere student, as long as he attends a University, for less than five or six thousand rubles. Now, when it comes to a fully-educated doctor regardless of how mediocre he is! Tell me exactly how big is the dowry?"

"Nonsense! Not that! You're entirely mistaken?"

"Why do you want to contradict me? You heard what I said. If they can pay well, then this is made to order for them. Boy, is this a doctor! A professor! He specializes in everything: stomach trouble, nerves, teeth, children, and even surgery. The women think the world of him because he is truly a fine young man, believe me, tall and handsome! In addition to that, he's a Zionist . . . and what a speaker! If you're talking of a wonderful doctor, you can't find his equal."

"No! I'm telling you that I ned him only . . ."

"Oh! Then why didn't you say so! Why are you telling me stories? Do you see a little white wall there?"

"Yes, is that where Feinfinkelkraut lives?"

"Feinfinkelkraut doesn't live there. Meyer Tolotshinov does. He's extremely wealthy. He was, once upon a time, poverty-stricken. Now, I wish both of us could be as rich as he is, may no evil befall him! He has a daughter who is as ugly as sin! But God helped and they had the means, so they covered her face with ten or fifteen thousand dollars and brought her a doctor for a husband, actually from Kiev: that is, he completed his studies in Kiev, but actually came from Uman."

"Why are you telling me this?"

"Because you're asking about . . ."

"About Dr. Feinfinkelkraut? I'm not enquiring because I have to make a match for him, but because Dr. Feinfinkelkraut. . . "

"Why didn't you say so at the beginning? And I thought you were trying to make a match! Listen, then, if that's the case, lend me your ear . . Have I a specialist for you — fresh out of school . . .opened an affice not long ago. He inherited several thousand rubles and splurged the entire amount on a machine. He himself went to a foreign country for the machine. Meanwhile, he has no practice, but I should have such a worry as to whose guest I'll be for the Sabbath, as he has with a practice! Don't worry, he'll have the best practice, you'll see, because doctor specializing in those ailments always have the best practice! Specialists! Look, what's your rush? Why are you running away? Stay a while! I haven't whipped you yet. I have a few more doctors . . ."

"But, for God's sake, let me alone with your doctors! Why are you annoying me? I don't need a doctor; I don't need to be excused from the draft; I don't need a match; I don't need a specialist. I am only a sales-representative. I need Dr. Feinfinkelkraut for something entirely different. He owes us money for wood for the entire winter."

"For wood! The devil with you! Look at him! He meets a total stranger and annoys him to tears! Feinfinkelkraut! Maybe the other person has no time. Maybe he's trying to find a job and earn a ruble— It's erev Shabbos. I noticed immediately that you deal with wood, may God give me good fortune in my old age! Wow! Those wood-dealers, pfui!"

—Translated from the Yiddish by Ruth H. Kantrowitz

WHERE SCIENCE AND TORAH MEET

Israel's New, Great University

BY DOROTHEA CHEIFETZ

After five years of pioneering, a significant milestone was achieved in the youthful history of Bar-Ilan University. On December 28th, 1959, the First Graduating class of young men and women was a tribute to the idealistic vision of a great scholar and leader in world Jewry, the late Professor Pinchos Churgin. This eminent and noble personality envisioned five years ago, a new seat of learning for Israel dedicated to the sciences, the humanities, and the love of Jewish study. tI was to be a university modern in spirit, which would give a universal education for Jewish youth within the framework of our spiritual and traditional values. In the lovely gardens of Ramat Gan, near Tel Aviv, the buildings of a new ideal and a new unversity took shape. Today, its well-planned campus is one of the architectural attractions of Israel. And today, in its fifth academic year, the university has certainly moved out of the stage of experiment into the stage of consolidation.

The university comprises facilities for lecture rooms, libraries, laboratories, worship, recreation, dining-rooms and dormitories. Altogether 12 foreign countries are represented in the student body of 423 of this year. There are 90 faculty members from many universities the world over, including scholars celebrated in their fields. A Chair of American Studies has ben established by a Grant from the American Government making it possible for students to explore the culture of other nations. Dr. Tuvia Bar-Ilan, the son of the great Zionist leader is the Acting Director General of the University.

A CULTURAL LINK BETWEEN DIASPORA AND ISRAEL

The university's program of studies are given within the framework of four divisions: Jewish Studies, Languages and Literature, Social Sciences, Mathematics and the Natural Sciences. The courses in the general studies parallel those of standard colleges in the Western countries. Thus, young diaspora Jews are enabled to to obtain part of their higher education in Israel, and then to resume their studies in their home countries, without loss of credits.

It is the tradition of the university that no qualified student is turned away for lack of funds and to that end, scholarships have been made available for those who meet the academic requirements. It is in this field that the help of friends from abroad have rendered an important service. Another significant source of financial help comes from the government itself, which has recently extended a grant to the university. It has also requested that a School of Education be created to meet the needs of the shortage of High School teachers. Bar-Ilan's cultural and spiritual service therefore, is not limited to the State of Israel. The graduates returning to their respective communities are invested in the type of knowledgeable Jewish leadership that the diaspora needs.

BROM BAR ILAN TO McGILL UNIVERSITY

From Bar-Ilan to McGill University comes the first Israeli student to enjoy the distinction of a research scholarship. Moshe Anisfeld, who is a psychology graduate is working on a current project entitled "The social motivations for learning a second language." When he returns to Israel, he will apply his knowledge to Israel's integration problems.

ACADEMIC PIONEERING

The University continues to make steady progress and its achievements have won for it the respect and esteem of academic institutions abroad. It has blazed several new paths of significant instruction of great value to the country.

It is offering a program in Psychology, with a Psychological Research Laboratory. Related to this course, it is able to sponsor the only University-connected Psychological Clinic in Israel, and perhaps in the whole of the Middle East. In this field, Bar-Ilan undergraduates can be found conducting researches in various prisons and homes for the mentally ill. The primary purpose of this department is to train competent psychologists. It also sponsors a course in Criminology requested by the Israeli Police for their officers, open to the students and the general public. A Department of Music has been established, the first of its kind in an Israeli University.

The extra - curriculum program is geared to the socio-cultural needs of the country. A Branch of the university has been opened in Beersheba giving extension courses. This will help to raise the cultural level of the masses, particularly those coming from the oriental countries. The Bar-Ilan Students Association too, is performing a fine voluntary service. A panel of teachers from among the student body qualified to teach in secondary schools and recognized by the Ministry of Education are giving free secondary school courses for children in the Maaborot at Kiryat Ono. During the week-ends, too, many of the students visit immigrant areas all over the country to spend time with the newcomers and to teach them Hebrew.

Another first in academic pioneering is the establishment of a new History Chair, which is of special significance to world Jewry. This Chair of Studies will be devoted to the History of the Jews during the Nazi period 1933-1945. The Chair has been described as a "living memorial to our heroic brethren who perished in the Nazi holocaust."

(Continued on Page Twelve)

AT BAR ILAN

Shulmat Elblinger, Psychology Major, receiving her degree at first graduation exercises of Bar Ilan University from Dr. J. H. Lookstein, President of the International Board of Governors, with Dr. Tuvia Bar Ilan, Acting Director General of the University.

Israel's New, Great University

(Continued from Page Eleven)

ABRAHAM LINCOLN SCHOOL OF PHYSICS

In January, a major development of the university took place. A new building was dedicated, the Abraham Lincoln School of Physics. It is ultra-modern with extensive equipment and lecture halls for the teaching and research of physics.

THE FIRST GRADUATION

A historic milestone was climaxed on December 28th, 1959, when the first graduation took place. In brand new caps and gowns, twenty-seven young men and women trooped through the campus to the main auditorium to receive their BA and BSC diplomas. The occasion was honoured by distinguished visitors, and an Honorary Fellowship conferred upon the Ambassador of the U. S. Ogden R. Reid.

It is interesting to note that the largest number of graduates—14— took degree in the natural science. These graduates may continue at the university for their master's degree, and at a larger date, a doctoral programme will be initiated.

IN SERVICE TO THE FUTURE

Thus what was regarded as a daring experiment, Bar-Ilan in the short span of its existence has already proven that a total synthesis between science and living Judaism is possible. As important as it is for Israel to have great administrators, diplomats and defense forces ,it is no less important and essential that its cultural and spiritual development should be its highest goal. For in the final analysis the greatness of Israel will be measured not merely in terms of economic achievements, but in learning and in its spirit of the prophetic teachings. To this end, Bar-Ilan has a unique role to play.

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Torontonian Evaluates Israel

HOW THE JEWISH STATE WAS BORN

BY MAJOR BEN DUNKELMAN, D.S.O.

The Declaration of Israel's independence and the establishment of this State and Government has been one of the dramatic and dynamic episodes of modern history. The economic and cultural development and defence of Israel have been even more dramatic.

After World War I, my good friends tell me, it was common talk that the Russian Revolution, with the creation of the U.S.S.R., and the United Kingdom League of Nations' Mandate for Palestine for the establishment of a Jewish Homeland . . . that these were the most important political results to follow the first World War.

History has revealed Russia to be a world force capable of shaking the foundations of man's freedom. It has shown Israel, at the cross-roads of the world, to be the focal point of the clash of world forces . . . Modern nationalism; oil economics and anti-colonialism; the struggle of great world powers in the Middle East for spheres of influences and oil basis, declining imperialism and rising Arab nationalism, divided by internal feuds and united equally by anti-Westernism and anti-Israelism . . . all these factors seem to bear in sharp focus on Israel. Israel is not what Communist propaganda pictures her to be . . . "a Western imperialist base, threatening the progress and security of the Middle East . . . an Anglo-American settlement camouflaged under the facade of the Jewish National Home." Everyone who knows the facts that this Communist propaganda is sheer nonsense. It is true, however, that Israel is the most advanced outpost in the East of Western civilization, democracy and productivity.

STABILITY OF GOVERNMENT

Israel has returned to the Land of the Bible to revive in her own right the glorious tradition from which three world religions were founded. Her democratic processes, her complete devotion to freedom, unite her by imperishable bonds with the West. This, Russia knows and fears!

The twelve year record of stability of Israel's Government is one of which any nation might be proud. But this is especially so in an area of the world where the fashion of government is one of instability and frequent change . . . highlighted by assassinations, revolutions and military dictatorships . . . far removed from **Israel's** or **our** type of democratic government.

One conclusion cannot be escaped. Without the active support and friendship of the British people to the Jews and, without the British interest in their political aspirations in 1917 at the time of the Balfour Declaration, there would have been NO Jewish State proclaimed in 1948. People are inclined to forget this fact and to remember only some of the friction at the end of the Mandatory period.

It is incomprehensive to me that, in some quarters, terrorists should be given credit as being a deciding factor in 1947 and 1948 for the British decision to withdraw from the country. Terrorist activity has been given publicity out of all proportion in every respect.

What was characteristic of the land settlement of Jewish people in Palestine? Pioneering labor, most of it manual toil, ardent spiritual devotion which embraced both the land, and the traditions and the people . . . these and the irresistible force of immigration of Jews into Palestine!! In 1936 Britain's Peel Commission had recommended partition of Palestine, into an Arab State and a Jewish State. In 1947, it was the irrestible tide of illegal immigration - so-called - that forced the hand of the British Government. This was due to the policy and activity of the organization which represented the World Zionist Organization, **The Jewish Agency** for Palestine, and had nothing to do with the terrorist activities, which the great majority of the Jewish people condemned. British Royal Naval units and British Army personnel found it difficult and sometimes impossible, to carry out their orders to bar Jewish immigrants from Palestine. In April, 1947, the British Government requested the United Nations to make arrangements about the future government of Palestine.

It is unfortunate that current widely read literature is creating an entirely wrong impression as to the importance of the role that the terrorists played in the establishment of the State of Israel and at the same time this literature is giving an entirely unfair view of Britain's role, bringing out the friction between Britain and the Jewish people without acknowledging the vital and generally friendly role that britain did play.

In accepting the responsibility for the Palestine Mandate from the League of Nations, the British placed their role above the category of mere words and proved their interest and friendship by deeds. The Balfour Declaration of 1917 was in some measure, a recognition of the helpful role of the Jews of the world to the Allied cause in World War I. This Declaration of the British Government was destined to become the Great Charter, The Magna Carta, of the Jewish people in respect to their claim to Palestine, the national land-base from which they had been driven by force almost 2,000 years before. Homeless, in a national sense, throughout many countries of exile, without being based upon a country of their own, strong hostile forces were exerted repeatedly to tear them away from their traditions.

Without control of governments which formulated or fixed international policy, Jewish people were dependent upon the good offices of those who respected them and their religion. The Government and people who had tradionally donned this mantle of friendship and political support for the aspirations of the Jewish people were the United Kingdom Government of British people.

I wish to stress this factor of the British-Jewish Entente. Without the support of a great power to open Palestine to Jewish settlement, the modern State of Israel would still be unborn. Jewish settlements in Palestine would likely be limited to a few thousand aging Jews who had settled in their Holy Land to die and be buried in its sacred soul. Most of what has happened since the Palestine Mandate was incorporated in the Treaty of Versailles, flows from the Acceptance of the British Government of that Mandate. This official acceptance of the Mandate achieved in the zone of international affairs what no unofficial British aid, or the unofficial aid of any other national people, could possibly have accomplished.

The Balfour Declaration, which was the Character of the British Government to the Jews, read as follows:-

> "His Majesty's Government views with favor the establishment in Palestine of the National home for the Jewish people, and will use their best endeavours to faciliate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

There was a powerful body of influential British opinion behind this Declaration: These leading Britishers were in the forefront: British Prime Minister David Lloyd George, as well as British Foreign Minister, Arthur Balfour, Winston Churchill Sir Archibald Sinclair, The Hon. Noel Baker, Field Marshal Lord Gort, Sir Wyndham Deedes Sir Mark Sykes, Lord Robert Cecil, Field-Marshall Smutts, Lord Milner, Sir Andrew MacFadyen - even Lawrence of Arabia and a host of others. Believe it or not, Lawrence, having worked so hard on behalf of the Arabs, was well disposed to the Jewish settlement. In his statement to Professor Namier of Manchester University, Lawrence said:

> "I back it (Zionism in Palestine). Not because of the Jews, but because a regenerated Palestine is going to raise the whole moral and material status of its Middle East neighbors."

And, again, in a letter to his mother, after a hike through Galilee, after some moaning about the dilapidated and desert state of Palestine, especially Galilee:

> "The country was not a bit like this in the time of our Lord. It was densely populated and wellwatered artifically . . . highly productive and could so easily be made so again. The sooner the Jews farm it, the better. **THEIR COLONIES ARE THE BRIGHT SPOTS IN A DESERT."**

But the most uncompromising champion of the establishment of the State of Israel and the restoration of the Jewish Homeland to the State of Israel, has been, through all the years even until now, **SIR WINSTON CHURCHILL.** His June 28th, 1954, statement at a press conference in Washington speaks for itself:

> "I am a Zionist. Let me make that clear. I was one of the original ones, after the Balfour Declaration, and I have worked faithfully for it.
>
> "I think it is a most wonderful thing that this community should have established itself so effectively, turning the desert into fertile Gardens and thriving townships and should have afforded a refuge to millions of their co-religionists who had suffered so fearfully under Hitler and not only Hitler, persecution. I think it is a wonderful thing."

It is also significant that whatever Jewish brigades of troops fought Germany in both World Wars were recruited and operated under British command and fought under the British flag. No similar forces or brigades operated in the field in the Armed Forces of any other power. Churchill supported the formation of the World War II Jewish Brigade in a speech in the House of Commons as follows:

> "His Majesty's Government have decided to accede to the request of the Jewish Agency for Palestine that the Jewish Brigade Group should be formed to take part in active operations. The Infantry Brigade will be passed on the Jewish Battalions of the Palestine Regiment and the necessary concentration for training is now taking place before despatch to a theatre of war.
>
> "Supporting and ancillary units to complete the group based on existing Palestine units are being prepared."

Although unanimous support was accorded to the Zionist operations by the entire Western world, the British support was, no doubt, the vital factor.

I believe some of the policies of the British Government in the years following World War II, when Ernest Bevin was Foreign Secretary, were ill-advised. In the long run, I believe they were a liability - both to the British and Jewish interests. I am aware that the rising pressures resulting from these policies while 100,000 British troops were occupying Palestine before 1948, led to lamentable clashes between the Occupying Power and the Jewish people . . . BUT . . . The great body of Jews will never forget, nor fail to honor the United Kingdom Government whose intervention in Palestine in 1917, politically and militarily, has made possible the return of the Jews in great numbers to the Land of Israel.

CANADA'S PART

Canada, too, played an important role in the establishment of the State of Israel. As far as we can learn from the records, a non-Jew was the first prominent Canadian Zionist. Henry Wentworth Monk, a relative of the late Sir William Mulock, born at March, Ontario, was a school boy at Christ Hospital School in London in the early 1840's. His contact with the religious ideas of Lord Shaftesbury led him to associate the idea of the Return of the Jews to Israel with the apocalyptic idea of world peace as the consummation of the Christian era. World Government was to be the instrument of world peace, with the world government capital at the Holy City of Jerusalem and, in the 1880's he even ventured to apply the term United Nations as the name of the international organization. But the pre-condition of the establishment of this global organization must be the large-scale return of the Jews to their Homeland - Palestine. All his last forty years of lifetime, he haunted the chancellories of Europe and the Parliament Hill at Ottawa. He was the forerunner of a much larger Canadian interest in the Jewish National Homeland project. Prior to World War II, influential friends in Canada for the Jewish National Home included Sir John A. Macdonald, The Hon. R. B. Bennett, Sir Robert Borden and the Right Hon. W. L. M. King - all Prime Ministers of Canada.

From World War II on, including the period of terminating the Mandate and until the admission of Israel to the United Nations, a number of influential Canadians were sympathetic and helpful to the Jewish people in their aspirations for a Homeland . . . and played vital roles in the political negotiations which produced the Partition Resolution of the U.N. General Assembly on November 29, 1947.

The vital role played by Hon. Mr. Justice Rand on UNSCOP (United Nations Special Committee on Palestine) in the summer of 1947 in the formulation of the Report recommending Partition and a Jewish State was outstanding. The work of the Hon. Lester B. Pearson on the Ad Hoc Committee on Palestine, which drafted that Resolution to the General Assembly, was said by the Israel official representatives to have been the most powerful influence in obtaining an agreement between the U.S. State Department and the Kremlin. The names of the Rt. Hon. John Diefenbaker, The Rt. Hon. Louis St. Laurent, Senator Arthur Roebuck, Senator Joseph Bradette, Sir Ellsworth Flavelle and Herbert A. Mowat will always be remembered as Canadians who gave influential support to the increase of understanding and goodwill between Canada and the State of Israel.

One item to score for Canada in helping Israel, and a very important one . . . In 1896 Henry Wentworth Monk, within a few months of his death, wrote to the British Government an appeal to consider the establishment of a Jewish State in Palestine. It is said that this letter inspired the initial interest in the Palestine issue of Arthur Balfour and fostered in his mind a chain reaction which resulted in the Balfour Declaration.

RUSSIA AND ISRAEL

Russia is backing with arms and with lavish technical assistance, the United Arab Republic and is a powerful supporter of the Arab League on the Security Council and United Nations General Assembly.

The paradox has developed that, in Israel, we have a nation profoundly committed to the West and its interests and ways, included as a target for vicious Soviet Union Arab Anti-Westernism, and, yet, receiving very little military or politi-

(Continued on page Seventeen)

Report On A World Journey

The Challenge Of Jewish History

BY RABBI DR. STUART E. ROSENBERG

Recently I travelled over 20,000 miles, almost half way around the world touching down and spending in four continents.

* * * *

There are many dark and dreary places that I have seen. There are many agonizing situations that I have experienced. There is pain and there is hurt-unforgettable hurt—that a Jew must feel when he sees what I have seen. But I came home with a feeling reinforced as never before, that we are a great people and that we are capable of doing great things. And most important: We are living through times so significant to Jewish history, so meaningful and so full of possible fulfillment, that only he who is insensitive to the voices of destiny can miss hearing the call of this hour.

I have seen many faces, faces that I cannot forget. Sad eyes, and blank, hollow stares of a thousand Jewish survivors of Agadir, who, in one split second lost 1500 of their next of kin. I walked into rooms filled with children, tots and tiny ones, who played almost without awareness that both their mother and father, a few days before, were lost in the rubble of their homes. I looked into faces of men and women who come every day of their lives, at the stroke of 12 noon, for the one meal which carries them to the next day, a meal yau and I supply by our contributions to the United Jewish Appeal. There are five hundred of them in the city of Casablanca, queing up, for the bowl of soup and the bit of rice and the occasional touch of meat.

In Teheran I saw eyes, too—those of hundreds who live beneath the level of the ground, in cave-like, gaping holes which they call home—the "Mahalla" the Jewish ghetto of Persia. And I heard voices ,too, those of five elderly Jewish women, screaming at me, as we appreciated their little hovels, and the words which were translated by our guide, sent shafts of pain deep to my very core: "Why don't we have water? How can we live without it? Tell your American friends to send us water."

I have come home for the Sabbath which precedes the beginning of the festival of Passover — Shabbat Hahodesh. "This month is for you the month of freedom—the month of Springtime." But I see no Springtime, and I have not seen freedom. There are many winters ahead—long and bleak and dark and dreary.

But hope comes only with understanding. If we will be great, and read the signs of our Jewish times correctly, we will recognize that we stand at the beginning of an epoch in our history, more dramatic and more stirring and even more significant, than the days of massive heroism which led to the establishment of the State of Israel.

Let me explain why I feel this way.

Three basic factors stand out, as a Jew from this part of the world comes face to face, for the first time, with present-day Jewish realities in Asia and Africa. In the first instance, one begins tc realize, simply by reason of their vast remoteness from other Jewry, the tremendous sense of isolation and of submersion within alien hosts, how our brethren in those continents must feel. Merely by looking upon the faces and scrutinizing the eyes of these Jewish folk, one understands, without the benefit of language, what this dispersion has done to them, how completely Moslemized and Arabized they have become through the course of the centuries.

Second, you begin to taste, perhaps for the first time in so poignant a way, a horrible flavour—the almost unspeakable stench—of Galut. You look upon our people, and you see them destroyed as as human beings, the remnants of a once enlightened and proud people whom Galut has lowered to the bottom of life's cup — the poisonous dregs of ghetto-existetnce.

Are these the children of the Prophets? Is this the people of Moses, whose light was to become a light unto the nations? You know that surely they once were, but you also know—now that you have seen them in this horrible context of abject misery, poverty and illiteracy — what Galut has done to them — stripped them bare of their identity as men of moral and intellectual stature.

Yet, there is a third lesson which emerges. And here, you need the insight of history to understand what is happening, for we are too close to read it, without such benefit. The lesson is clear, nevertheless. It is this: The establishment of the State of Israel serves as a perennial and unremitting reminder of the widespread dispersion of our people. So long as there was no one centre to which they could go as of right, we forgot that the children of Israel were scattered over the face of the globe. And we forgot something more important than mere physical dispersion! We forgot that this dispersion, over the centuries, has torn them from their Jewish moorings, has drained from them their culture, their human integrity, their Jewish personality. We just have not known what it means to be a Jew, who lives in a Moslem environment, and who has been untouched by the progress of the world which we so take for granted.

Thus, the establishment of a place where Jews could be Jews is not merely a political question, nor only an issue of saving lives from physical danger. **It is a reconstitution, by means of a radical stroke, by wilful and conscious Jewish effort, of the cultural and historical integrity of the Jewish people.** Israel represents our only possibility of giving back to these people their humanity, and their Jewish singularty—of which the vagaries of history unhappily, have relieved them.

Seen in this light, the three lessons I have suggested add up to one lesson. . .We must understand, once and for all, that when Jews here, in the comfort and the ease of American to raise funds for the United Jewish Appeal, we are not playing a game, nor are we simply involved in reaching some magical quota. Nothing less is at stake than the magnificant enterprise of knitting together the degraded and scattered remnants of a people. What is more, the crisis of Jewish history, the one which I have personally seen, is not something that can be resolved by anyone else but the Jewish people. We went out of Egypt, not because of the goodness of the Egyptians' hearts. We became a people on our own land, not as a result of the assistance of other nations. And I am telling you, that unless we view what is clearly a Jewish responsibility as being part of our own way of life, and as becoming our permanent personal commitment, we shall have missed the meaning of the challenge of our time.

There are 12,000 food packages distributed every week by the Joint Distribution Committee in Casablanca, to Jews in the remote provinces of Morrocco, who, without this paltry contact with their fellow Jews, would soon be lost to us, forever submerged in the morass of Islam. There are thousands of Jewish children in schools today in the heart of the "Mahalla" (Iranian ghetto) who, for the first time in years, understand why they are Jews. Without these schools, which we support, you can be certain that these children would be submerged, in short order, in a world not their own. I cannot understand, therefore, how it is that some of us here imagine for one moment that their responsibilities to their Jews end with the borderline of their own homes, their own synagogues, or their community. Nor can I begin to understand, now that I have seen it with my own eyes, how it is that some of us imagine that now that we have Israel our job is done, that we can sit on our hands and shout hurrah—the battle was won. Which battle? Walk with me, if you can, through the muddy grime of the "Mahalla" in Casablanca, Rabat or Teheran. Look into the pestilent holes which people call homes in the towns and provinces of Africa and Asia. These do not make the headlines, because we dare not describe these conditions publicly. To do so, would only incite the Moslem rulers against them, all the more. We have made much of our victories, since Israel But what about our defeats?

Yet, I came back convinced more than ever before, that we need a new word to replace old words which are tired and worn. How many times can you cry out and speak of an emergency? People get tired of emergencies. They consider it to be a campaign technique to shout aloud! We have got to forget that word. I should hope that there would be a better word, and that word is commitment. A committed Jew is one who does not need to be stirred up by a headline, or by a crisis, or by an appeal to his emotions, alone. A committed Jew knows that he and his children and maybe his children's children are involved in a continucus, unrelenting and an all-consuming struggle to reunite the people of Israel whom history has trampled down. A committed Jew, who has seen what I have seen, and who has heard what I have heard, would be willing to get down on his hands to thank God that an opportunity exists in his lifetime, which will continue into the lifetime of his children, to restore a people—his people—to human dignity.

I believe, with perfect faith in the Jewish people, I believe that once they know and understand what is a stake, they will respond with a sense of greatness. I believe, with perfect faith, that we shall be able to rescue from a life of Jewish oblivion, not thousands, but hundreds of thousands of Jews, in an undertaking which may yet take decades, because this is the new, slow and imperceptible method of liquidation of their communities now chosen by many governments. They cannot do it overnight. They dare not make it appear, in this so-called age of enlightenment, that they are getting rid of their Jews. Thus, this business we are in — this Yiddishe gesheft— is going to last for a long, long time. This is why I do not like the word emergency. I prefer the word "commitment", for unless we see the whole picture and understand it well, we will confuse our part in history and see it only as the writing of a cheque or the deduction which we may make from income tax, alone. Unless we see it in the fulness of Jewish destiny and the tremendous forces at work upon the Jewish people now, we will confuse redemption with statistics and quotas, and campaign meetings, We have always learned how to live dangerously. For the forseeable future. this is the permanent crisis in which we will find ourselves.

IN THE TEHERAN GHETTO

TORONTO JEWISH LEADERS WITH POOR CHILDREN IN THE CAPITAL OF IRAN (PERSIA)

EXODUS—1960 - BY RABBI DR. WALTER S. WURZBURGER

When I returned with the U.J.A. fact-finding mission that took me to Morocco, Israel and Iran, I brought back with me not merely a host of startling facts about life in these countries. The impressions I gathered added up to more than a comprehensive picture of the vital rescue and rehabilitation work that is being carried out by U.J.A. relief agencies.

I found far more than I expected. I found not merely my brethren, but I found myself —with an overpowering vision that transforms the very meaning of life. The search for my brethren added a new dimension to my own existence. I feel now, as I never did before, that we are witnessing an Exodus from an Egypt of despair and degradation that leads to a Promised land of hope and dignity.

Much that I have observed is too delicate to be reported. But there is not the slightest doubt in my mind that if the full story could be told, even Leon Uris' dramatic version of the "Exodus" would pale into insignificance in comparison with it.

When I watched in Teheran the primitive manner in which our fellow Jews baked their Matzoh for Pesach, I could not believe that I observed an event taking place in our time and age. I felt that this must be some flashback to the days of Pharoah. I could not help but think that before me there stood not my fellow Jews living in the twentieth century but Egyptian slaves, held in bondage and desperately awaiting their liberation. One has to walk through a dark alley of a Moroccan Mellah or an Iranian Mahalleh before one can fathom the depth to which human beings can sink. Only he who has seen the abject poverty, the squalor and misery of an underprivileged minority living in an underdeveloped country can appreciate that the help extended by world Jewry—through feeding and clothing programs, medical assistance, health centres, and establishment of schools — spells the difference between sub-human existence and a life of "Aliyah" — of a gradual ascent to a life of hope and promise.

"Aliyah", in the fullest sense of the term, represents the only real solution to the plight of our brethren. The light of Zion is the sole beacon beckoning towards the normal human existence. The few days I was privileged in Israel sufficed to impress upon my mind an unforgetttable lesson. It is only in Israel that our people can be completely emancipated from bondage to freedom, from serfdom to liberty.

"Aliyah" means not merely transportation to Israel's shores but elevation to the towering heights to which human beings can rise in this fabulous country.

Transportation is merely the prelude to a radical transformation, where beggars are changed into creative contributors and those who were only yesterday part of the problem become now part of the solution. Instead of cringing and cowering in fear and trembling, reborn individuals learn to walk upright with a song on their lips and with hope in their hearts.

Fortunate indeed are we that we can become partners in this process of redemption — the regeneration of a people on the brink of disintegration. Upon my return from this unforgetable journey I felt that I should introduce a slight change in a famous prayer that is recited in the Synagogue when we bless the new moon. According to the traditional version, the prayer reads "he who wrought miracles for our ancestors and redeemed them from slavery to freedom, may he also redeem us." I wanted to substitute for the word "ancestors" the word "brothers." For I have become convinced that we are witnessing today the miracle of miracles, of redemption from the depth of degration to the heights of human nobility.

The current U.J.A. campaign offers us an opportunity to acquire a share in this historic enterprize. Would that our response be that of an "understanding generation"—one that is worthy of reliving its own Exodus from Egypt.

A PASSOVER IN NASSER'S EGYPT

A Special Report To CJN
BY JACQUES MALEH
London Jewish Chronicle Editor

To celebrate the deliverance from Egypt in the very country whose misfortune is chronicled so vividly in the Bible narrative would seem on the face of it an old procedure, but for centuries Egyptian Jewry has participated uninhibitedly in the Pesach festivities without any restraint upon them by the authorities.

It must be borne in mind, however, that the celebration is not anti-Egyptian in character but anti-Pharaoh. The signficance of this is underlined in the recital of half Hallel on all but the first two days of Pesach to emphasize that the drowning of the Egyptian soldiery in the Red Sea is no cause for rejoicing. Moreover, the Egyptian rulers, as far back as the Fatimites (tenth century) took not the least exception to Pesach celebrations, the reason being that the real descendants of the Pharaohs were Coptics, a considerable number of whom were never converted to Islam, added to which Mahomet taught that Moses was one of the prophets.

All Jewish festivals and Holy days were freely celebrated by Jews in Egypt before the Arab-Israeli war of 1948. It was even the custom for representative of the Governor of Cairo and the senior police officer to visit the Jewish quarter to convey good wishes to the community on festive occasions. Many Moslem friends associated themselves personally with this custom, and it will be recalled, that one Yom Kippur, President Naguib visited the Cairo Synagogue and embraced Chief Rabbi Haim Nahum in front of the entire congregation.

Egyptian Jews were accustomed to celebrate Pesach according to a minhag dating back to Maimonides, who was President of the Cairo community and once lived in Haret El Yahud (the Cairo Jewish Quarter). In keeping with this tradition Passover was regarded as a family occasion. The Fast of the First-Born was vigorously observed by the eldest child, male or female,

(Continued on Page 27)

A CJN Exclusive

A POLISH DIARY - By Meyer W. Gasner

1. Warsaw, The Jewish Ghost City

On one of the most joyous days of the Jewish calendar—Purim—it was my destiny to arrive in the sad, macabre atmosphere of today's Poland. Let me say at the very outset that it is not the spirit of the new Poland that fills one with sorrow. Quite to the contrary. Despite the difference in the political climate, entering a Communist country from the free world, one is impressed by the vigor and energy with which the new Polish government tries to rebuild the country, the most devastated by Hitler Germany.

* * * *

It is one's Jewishness that determines the particular state of mind upon arrival. A sentiment of mourning, the feeling of **Avelut** overpowers an American-born Jew in the Poland of today,—a country with practically no Jews to speak-of.

* * * *

Warsaw. Can one help but go back a mere twenty years and realize that the streets of this big city were once full of Jews? In 1939, close to 400,000 Jews lived in Warsaw, then the greatest Jewish centre in Europe. Thirteen daily Jewish newspapers appeared here. Every street had Jewish schools, yeshivot, synagogues. All Jewish movements—religious, cultural, political — radiated from Warsaw. It was the centre of the Diaspora before the United States inherited that distinction. Can I, whose parents migrated to the New World from southern Poland, walk through the streets of this **dead city**—from the Jewish point of view—as though I were a tourist, a visitor in quest of new adventures? As a Jew, I sense that I am trodding upon hallowed ground. For almost seventeen years ago, the last of the Warsaw Jews (and during the Nazi era the Jewish community swelled to 700,000) fell in the heroic uprising of the Ghetto. It was EREV PESACH when the revolt of the Ghetto began. And on PESACH came the end of the greatest Jewish centre of Europe. On that tragic and glorious PESACH—tragic in its despair, no hope for immediate victory, glorious in raising the flag of revolt—the heart of Jewish Europe stopped beating.

* * * *

Now, seventeen years later, a North-American Jew comes **home**,—to the graveyard. Twenty-seven thousand of the three and a half million Jews are all that remain throughout entire Poland.

* * * *

I look around. Warsaw is a city of hustle and bustle. Building activities continue, but to me, the Jew, it is a **ghost city**. As I look around at the smiling, energetic faces of young and old alike, I think of the **souls of martyrs** floating in the air. And, under me, I know the very earth is saturated with the blood of my brothers and sisters. "Take off your shoes, for the ground upon which you trod is holy."

No Nalewki, no Francizkanska—no other Jewish streets of which I heard years ago—remain. All that is left is a monument of stone to the fighters of the Warsaw Ghetto. Thus, the era of Polish Jewry in world history is closed.

* * * *

It is Shushan Purim. I am in the aparament of the only rabbi who survived the holocaust. He lives with his wife in the building which houses the remaining Jewish religious and communal activities in Warsaw. The building houses the kosher community kitchen, where the Joint Distribution Committee serves three thousand hot meals a day. The last vestiges of Jewish religious life in Warsaw are centered here.

* * * *

The rabbi is symbolic of the destiny of his community. He is old—he has no future. He and his wife live with memories only. Eighty-five year old Rabbi Jacob Kienelevitch lost his twelve children during the war. He survived. Did he survive? Did Polish Jewry survive?

* * * *

We are talking. I introduce myself. A Jew born in North America, whose family hailed from Poland. I came to see my brethren, "I am seeking my brethren".

The old rabbi is hunched over a book. It is an old edition —1905—of Hyman's Lexicon of Talmudic Expressions. I bend over.

"Can you read it, young man?"

"I have the exact same book at home, in the most recent edition—1955".

The rabbi is skeptical. "Do they still publish Hebrew books in the Diaspora?" He asks me to read. I recite one of the first quotations from the tractate "Brachot": Everything which God, blessed be He, does is for the good.

Now the rabbi is convinced. He wants to know more. He wants to know whether it is true that Judaism spiritually survived the destruction of the war.

"Do Jews in America study the Torah? Do they go to Cheder?"

I tell the rabbi about the thousand upon thousands of students of Torah in our day schools, Talmud Torahs, Yeshivot.

I am the first North American Jew whom the rabbi has seen in twenty years. He has the merriest Purim of his life. He cries for joy. The tears roll down his parched cheeks. A smile brightens his face. The first smile in two decades: They did not annihilate us!

"If this is true, let's drink Lechayim!"

* * * *

My Toronto companions, Morry Wingold and Wayne Tanenbaum, accompany me to Nozik's Shul,—the only Jewish place of worship left in Warsaw. We arrive there with vodka and cake, to share a Lechayim with the last survivors of Polish Jewry.

Twelve Jews form the only daily Minyan available in Warsaw. Most of them are old men. The twelve include Rabbi Kienelevitch. On that evening, we find in the Shul the only other rabbi in Poland, Rabbi Berl Percovitch, from Lodz.

We come in during the service of Maariv.

Again the same conversation. But the congregants are more reserved. Then, after the Lechayim the atmosphere becomes warmer. Photographs are taken, and we literally had to tear ourselves away from them after an exchange of blessings, wishes and farewell.

* * * *

This is Warsaw, 1960.

We walk out of the synagogue into the cold streets of the Polish capital. The strong, Polish vodka did not warm up. We shiver—from our first encounter with the tragic reality: the once greatest Jewish city **without** Jews.

(This is the FIRST OF A SERIES.
The second chapter will appear in the April 15th issue of the Canadian Jewish News).—

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Torontonian Evaluates Israel

HOW THE JEWISH STATE WAS BORN

BY MAJOR BEN DUNKELMAN, D.S.O.

(Continued from page Thirteen)

cal support from the United Kingdom or the United States. Israel's presence in the Middle East is a military asset of great value to the West and a prime military liability to the Arab States and to the Soviet Union. The Soviet Union has improved relations with the Arab States by arming them to the teeth with modern armaments of land and sea and air never possessed before by any Government in the Middle East. The result is that the entire military machine of the so-called neutral United Arab Republic is now geared to the Soviet Union technology and can be operated only on the basis of service and spare parts from the Soviet Bloc. If the Soviet Bloc planned aggression on Egypt, the continued operation of Egyptian armaments would be at the mercy of Soviet Union technological services withheld.

What was most disturbing to Western experts, was the discovery of great quantities of blankets and other equipment in the Sinai bases which could only have been meant for troops or volunteers. It gave substance to the suspicion that these bases, containing almost half a billion dollars of armaments and supplies, were advance bases for Soviet Bloc "volunteers," such as used in China in the Korean War, who could be speedily brought to Egypt by aircraft in times of emergency.

It is interesting to study the factors in Soviet Union policy which have allied the Kremlin with Arab Nationalism and with Arab Anti-Israelism in the Middle East. The Soviet Union's consistent Anti-Zionism was strong enough to make her a congenial ally for Nasser. Isreal's close ties with the West constituted another factor.

The 3,000,000 Jews who are prisoners in this totalitarian Russian State have never been forgiven for the enthusiasm they have shown for Israel; their rejection of Stalin's offer of Birobijan as a Jewish province of settlement and continued Zionist yearning for Palestine were interpreted by the Soviet regime as an insult to the U.S.S.R. Could not the Jews of Russia be grateful for their deliverance from imperialism? To fail to do so was to call into question the progressive, fraternal and universal character of the Soviet State. This internal situation heavily influen Soviet relations with feeding the U.S.S.R. fire Anti-Zionism.

Egypt was able to ecute fellaheen raids deep in Israel terirtory without censure of the U. N. Security Council. They were protected from censure by Russian veto. Israel, on the other hand, was censured by the Security Council for reprisal raids in response to official Egyptian fellaheen aggression. The United Nations was in the compromising position of approving security for Egypt and denying it to Israel. It was logical that the Israel government should assume the responsibility on which the Security Council was abdicating.

The consistent anti-Zionist record of the Soviet Union, publicly expressed in the early 1920's was sufficiently consistent for the Arab States to feel that the Soviet Bloc could be a trusted ally. U.S.S.R. anti-Westernism they could take for granted! The huge sale of arms to Egypt and Syria shattered the Tripartite Pact of Britain, France and the United States, limited the sale of arms to all Middle Eastern powers, exposing Israel and the security position of the West in this area to fresh perils of aggression. It is an obligation of the Western Powers and of the United Nations to see to it that adequate armaments are available to so pro-Western a people as Israel. It makes far better sense to strengthen those who are willing and competent to defend themselves than to attempt intervention when it is too late. If Israel, re-established in Asia by the West, is shattered by Arab or Communist aggression, the whole world will be witness to the decline of the West and will look to the East as possessing sufficient power to hold what they have and what is committed to them.

It is now almost 12 years since that fateful day, May 14, 1948, when Independence was proclaimed by the National Council of Israel. At that time there were 650,000 Jewis living there. Since then the Jewish population has been trebled. A great majority of the Jewish immigrants arrived in the country without any means.

The immigrants came from every part of the globe and from every possible culture and educational background. Few knew Hebrew on arrival in the country. The great majority of these immigrants have been absorbed into the cultural and every-day life of the community. Israel is a parliamentary democracy, with supreme authority vested in a one chamber parliament called the Knesset, with 120 members. The stability of the Israeli Government has been truly remarkable when one considers this great influx of immigrants of different cultural and political backgrounds from some 70 different countries, most of whom had no experience in the democratic process of government.

The Honorable Roland Michner, the present speaker in the House of Commons, reported in a speech given on January 30th, on his return from a trip to Australia and Israel as leader of the Canadian Parliamentary delegation visiting these countries. I QUOTE: "Israel is the only state in the Middle East where people live under the rule of law."

Israel is the only state offering that part of the world an alternative to communism. Israel is assisting the less fortunate countries in Africa and Asia and is rapidly becoming the meeting place between east and west. Coloured and all other races feel genuinely at home and are sincerely treated as equals in Israel.

Israel economy provides freedom of private companies as well as co-operative and collective partnerships whether resident in the country or from abroad.

The growth of Israel's economy has been rapid since 1949. The use of electricity for industry alone has increased from 96.9 million to 450 million kilowatts. This same phenominal growth is evident in all spheres of production and export.

The Israeli Defense Force in 1948 was capable of defending Israel against the armed aggression of the Arab States. Hagannah, an underground force denied the right to bear arms by the Mandatory Power, responded magnificently to the task of implementing the resolution of the United Nations to partition Palestine, against what appeared to be overwhelming odds.

The Sinai Campaign again illustrated their effectiveness. Israel's armed forces touch the lives of everyone in Israel and have been a great factor in helping to absorb the new immigrants into the life of the community.

The defense forces play an important role in education and has served as a school for the Hebrew language and is given credit for having helped to bring together all the diverse elements of the population into a homogenecus group.

Showing their love for the soil, her people have terraced the rocky barren hills, green forests are to be seen everywhere — the result of planned reforestation. The water level has risen significantly because of these conservation steps and irrigation in agriculture is the accepted practice. The area under cultivation has been doubled and land under irrigation has been quadrupled. Israel has again become a land flowing with milk and honey.

Israel is also proud of her accomplishments in the field of higher education, research and in the arts. The remarkable progress being shown in these fields is out of all proportion to the size of the State or the number of people involved.

Those loyal friends of the Jews who shared their confidence in the idea of a national home have as proof of their vision and a reward for their support the accomplishment of this young state and the heartfelt thanks of the Jewish people all over the world, as a reward for their sympathy, generosity and support. They have also struck a blow at dictatorships and tyranny the world over and helped to create a virile young democracy which is proving a valuable ally to the other democracies of the world in the struggle for freedom and progress.

Until recently the Middle East appeared calm, since nothing had come up to significantly disturb the lull. Now it is obvious that there is a deep and violent storm brewing up under the surface, and one is inclined to wonder what is being hatched in the Sinai Peninsula today, where the Russians laid in vast stores of supplies and equipment that were captured by the Israeli Army in the recent Sinai Campaign.

Nasser, who agreed at that time to allow Israel free access to the Suez Canal has again closed the Canal to passage of ships bearing cargo for Israel. Israel's forces were withdrawn from the Sinai Peninsula on the firm undertaking of the United States and President Eisenhower's declaration which committed the United States to firm action in the event that Egypt should again violate her international obligations with regards to the Suez Canal. Dr. Bunche was snubbed by Cairo recently in his efforts to help solve this problem. If the United States sees fit today to ignore her obligations and this blockage, and refuses to co-ordinate its policy with that of the United nations' Secretariat, Mr. Hammerskold's mission to Egypt will no doubt suffer the same fate as that of Dr. Bunche.

The insistence of the United States to give economic assistance to Cairo and her neglect to condemn the United Arab Republic's flagrant violations of its international obligations is another demonstration in appeasement that will only lead to further acts of lawlessness and violence.

As long as the great world powers manouevre for position in the Middle East, there will be a great danger to Israel, the young State, which has become a pawn in this great game of power politics, and a victim of the strange paradox of watching her friends supply her enemies with the wherewithall to pursue their avowed intention of her own annihilation, while refusing to supply Israel with the weapons that would at least give her the ability to defend herself.

For Them It Is A Passover Of New Miracles

PASSOVER IS MADE A HAPPIER TIME for more than 600,000 Jews overseas through the work of the agencies of the United Jewish Appeal. (Upper left) Immigrant children in Israel and (upper right) a new immigrant family in Israel, celebrate their first Passover in their new country. (Lower left) A family of Jews in Poland celebrate their Passover with help from the Joint Distribution Committee, a member agency of the United Jewish Appeal. (Lower right) A Passover seder is celebrated in a JDC MALBEN old age home in Israel. The United Jewish Appeal finances the work of the United Israel Appeal, the Joint Distribution Committee and the New York Association for New Americans in 26 countries throughout the world.

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THE WORLD OF ENTERTAINMENT

Myron Cohen Smiles At Us From Seventh Ave.

BY SID FRIEDLANDER

New York — This is one about a travelling salesman.

Name of Myron Cohen. In fabrics. A little bald-headed man. Lively, well-spoken. Fond of spinning yarns.

Great as a story-teller. Maybe not so great as a salesman.

"I'd go in to see a customer and tell him a joke to soften him up," he recalls, "Maybe two or three. In the middle of a story he'd be called away to the phone. He'd come back and I'd finish the story. He'd laugh and I'd try to sell him an order.

"He'd say, 'I'm sorry, Myron, I just gave an order for stuff like that on the phone'."

For 25 years he made the rounds, selling fabrics and telling jokes. He even became a semi-pro story-teller, an after-dinner speaker at trade functions.

Then one day, in 1945, at an age (43) when most men are settled in their work, he chucked it all to start on a new career. He turned professional—as a story-teller, that is.

He was working for Wullschleger & Co. at the time. He went in to tell the boss, Arthur Wullschleger, that he was quitting.

The elderly Swiss gentleman looked up over the rim of his spectacles and asked: "Vy?"

Myron explained that he was going to work in night clubs.

"For how much?" the old man asked.

"For $1,500 a week," Myron said.

"Cheez!" exclaimed the garment man, "for that junk you tell?"

But the old gent told Myron he could always come back if he wanted to.

Myron has never had to go back—not for a job, anyway. But in the years he has travelled the cafe circuit to become one of the foremost raconteurs in the country he has never really been very far from the garment industry.

BACK TO THE SOURCE

He often goes down to Seventh Ave. to cup up touches with old friends in the trade. He constantly taps the industry for stories and characters.

One of his favorites is about the garment tycoon who bought a big estate, with gardens and all. One day he was showing a guest through the gardens when the awed visitor asked:

"What kind of flowers you got there?"

The host shrugged and said: "What am I—in the millinery business?"

It isn't the stories alone that entrance the listner. Many of the tales have been heard before. But it's the way the twinkling little man tells them.

Cohen is a master of movement. He can rock an audience with a slowly closing eyelid or a measured droon of the jaw. He can draw delightful pictures with an unhurried swoop of the arms. And with a pause he can convey more than words ever could.

Furthermore, he performs the delicate operation of telling dialect stories without giving offense. He is a master of Yiddish, Italian, British, Irish and French dialect and he makes his accent an endearing part of his act.

He tells of two friends meeting on Seventh Ave. and passing the time of day. One says:

"I'm just getting back from Pollum Springs. It was wonderful."

"It's not Pollum Springs," says his friend. "It's Palm Springs.

"You know, you're right," exclaims the first man. "I had it for a minute confused with Pollum Beach!"

In his Broadway office the other day Cohen explained what he tries to do. He spoke rapidly, in flawless English and with quick little gestures.

"First I try to draw a picture," he said. "Often it isn't the words that are funny. But the story reminds you of someone—an aunt or an uncle or neighbor".

As an example he told the story of the nice little old lady who met her doctor on the street.

"How are you, Mrs. Goldberg?" the doctor asked.

"Doctor, I'm glad you should ask", the old lady replied. "High blood pressure I got. Dizzy spells I'm getting. My feet hurt, I can't stand and such pains in my back it's like murder."

"Then why don't you come in to see me," the doctor replied sympathetically.

"I will, doctor", the old lady said, "next week when I'm feeling a little better."

Cohen resumed his self- analysis:

"I'm not trying to be subtle, merely to paint pictures of people everybody knows. I try to do things not beyond what the average person sees and hears. I try to get my stories (he writes his own material) from real people. I often get a big kick listening to idle conversation.

"For instance, I was in the Copa one night when this woman came in. The place was jammed. There wasn't even room to stand. She pushed around a bit and then said to her escort: 'No wonder nobody ever comes here. It's always too crowded.'

"I used that the next night and a lot of times since."

Cohen admitted that some of his stories sound silly but insisted that they are drawn from life.

One of his favorites is about the two hoity toity women lying under an umbrella at Miami Beach.

"What did you do to your hair?" asks one. "The color. The texture. The . . . the . . . it looks like a wig."

"It IS a wig," says the second.

"REALLY?" says the first. "You know, you could never tell?"

Myron Cohen was born in Grodna, Poland. He was brought to this country by his mother when he was a little over a year old. His father had come over in advance "to establish the family fortune."

The elder Cohen was a ladies' tailor (suits for school teachers was his big business," says Myron).

"Papa died in 1918 during the flu epidemic," he went on. "I was 16. All he left was a $1,000, policy. He was buried by his lodge.

"I got out of the High School of Commerce. Mama went to work." Myron's younger brothers, Phil and Milton, were put into the Hebrew National Orphans Home in Tuckahoe for a couple of years.

Out of school Myron worked at a variety of jobs—process server, page boy— before he entered the garment industry. His brothers are still in the trade.

"My 25 years in textiles brought me a great many wonderful friends," Myron says. "For me the experience and education couldn't have been bought for $1,000,000. It was perfect for me.

"Many of the garment people are now cafe and supper club customers—even if I couldn't sell them when I was in the trade.

"The industry as a whole takes a delight in setting me up as an example—as the guy they put there. Wherever I go —Dallas, Cincinnati, Houston, you name it—somewhere in the audience are people I knew in the garment business."

Myron's wife, Miriam—they've been married 35 years—travels with him whenever possible. They have no children.

Myron has been described as an overnight sensation; he says himself that he started in show business "like the president of a bank."

But it wasn't quite that simple. There were years of apprenticeship, beginning with the jokes he told his prospective customers, then developing as an after-dinner speaker in the trade.

STAGE FRIGHT

He used to attend the Sunday night celebrity parties at Leon and Eddie's. One night in 1942 Eddie Davis prevailed upon him to come out front. Eddie introduced him as a professor of languages at Columbia. The audience howled at his stories. After that Myron often contributed to the festivities. Lou Walters of the Latin Quarter caught him there.

One morning Myron received a call that Walters wanted to see him. "How would you like a nine-day vacation with pay in Miami Beach?" Walters asked. He explained that he needed someone at his Terrance Club there. It was worth $1,250. Myron got an OK from his boss, Wullschleger.

"I had heard actors got transportion so I asked for it," Myron recalled. "Walters gave me a $31 one-way coach ticket.

"I took it to the ticket office and got a refund. Then I sat in the club car with one of my customers, Sidney Wassmer. I kept him up all night telling him stories.

"But I was worried all the way down. And opening night at the Terrace Club I was scared to death. Jerry Kruger, the singer, said I looked terrible and she put pancake on my face. It was the only time I ever used makeup.

"Anyway, I was shaking when I got up. I had never been to Miami before and I don't know what it was like. Then I saw the place was packed with people I had known for many years. It was all right then.

"When the nine days were over I went back to selling piece goods."

That was during the winter of 1944-45. About six months later he got another offer at $1,500 a week. He left Wullschleger & Co. for good.

"In my first engagement at the Copa in 1952 I invited Mr. Wullschleger and his family to the show and put them in the royal box," Myron recalled. "When the show was over Wullschleger said to Jack Entratter, 'If you don't want him, I'll take him back."

Myron works more than 40 weeks a year. Night clubs, cafes mostly. TV he keeps on a limited diet.

POSTCARDS COST MORE

He finishes his stay at the International here April 10 and then leaves immediately for New Orleans, where he will appear at the Roosevelt Hotel. He'll be on the road for several months. But this Sunday, he has

(Continued on Page 20)

Toronto Girl Impresses New York

BY SEENE EZRA

While in New York seeking more wondrous Beauty Ideas to tell you about, a new protege awaited impatiently to complete her modelling studies. I would like to introduce Miss Nancy Kale Hartstone — a tall, beautiful and charming blonde—who has the most natural and amazing flair for professional high fashion modelling.

Nancy mentioned that it is one of her greatest desires to become one of the top girls in this field, and has looked into every angle of making the grade for this profession. Judy Welsh, former Miss Toronto, was very co-operative in giving Nancy some wonderful tips when they met at a recent furniture showing.

Nancy Kale bears the title Miss Dairy Queen. Somehow this is a most suitable title for her, as when I think of Nancy I see that wonderful milky complexion, that I am told wears make-up every day . . . The secret — the method of cleansing. Nancy says that the massage manipulation in applying and removing cosmetics is most important for keeping a youthful skin. The second and third fingers of each hand should be

used. The massage is an upward motion, the only downward stroke is the nose. Another important factor is the touch. You break down the tissues of the skin, if you are rough when massaging your face. Relax, with gentle strokes apply your cleansing creams, astringents, etc.

I was first introduced to Nancy at lunch one day. Somehow we got on the subject of modelling, and it was then that I suggested what if she was interested in this field, I would be more than pleased to help her out. After her first lesson it was not too difficult to see her potentials and after the eight weeks were completed, I was most amazed in the way Nancy acquired the chalk line walk that most top fashion models are mistress of today. If you are unable to picture a toeing in and out procedure on a straight line . . . think of Loretta Young on her Sunday show. The way she makes her entrance . . the charming and poised opening of the door and the graceful walk, this is femininity . . . this is NANCY KALE . . . a girl of 19 years who has put her heart and mind into an accomplishment and dream that can easily be obtained through hard work without being defeated at an early date.

You, my readers can accomplish anything in the way of beauty that you desire, by putting your heart and mind into redoing yourself from head to toe. Nancy had her beauty problems but you wouldn't believe it if you saw her today.

Start this instant to analyse your beauty faults . . a sudden change will do you a lot of good . . . You will be surprised!

MYRON COHEN

(Continued From Page 17)

a date on the Ed Sullivan show.

"The Sullivan show is the only one I do," he said. "TV burns up your material. I made seven appearances last year. Two already this year and I don't want to do any more until after the summer. Sullivan respects my feelings.

"They talk about the big money in television. Actually it's not so much. Postcards to 30,000,000 people would cost you more."

Cohen's routine of living hasn't changed much since he was drumming fabrics. He and his wife lived in the same Bronx apartment for a quarter-century until a few years ago when they moved to the suburbs.

He's still a salesman, only now he's selling himself instead of silks. Between shows and after he'll sit around the club talking to customers. Often until the early hours of the morning.

"What you do offstage is sometimes more important than what you do onstage," he said. "That's why I sit around and kibitz with the customers.

"Sure, I like actors and I'd like to be able to stand around and talk to them. But actors don't pay you. People do. They take a personal interest and I think it's only right that I stay and talk to them.

"You've got to like people and you've got to like what you're doing. Then it isn't hard to be a nice guy. You've really got to go out of your way to be a louse."

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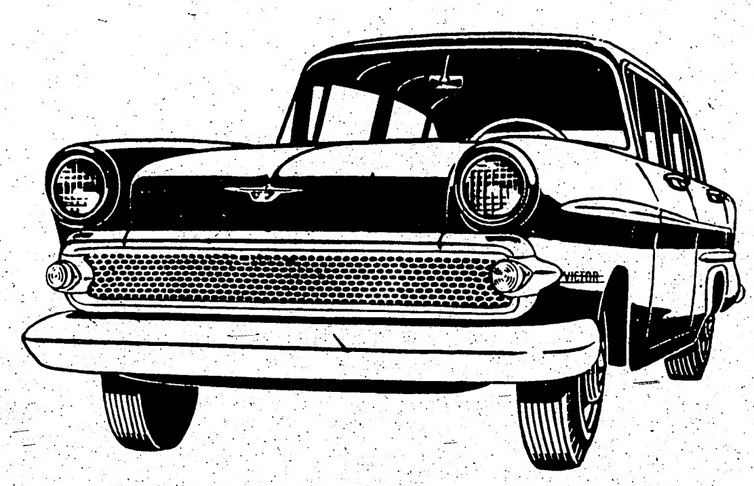
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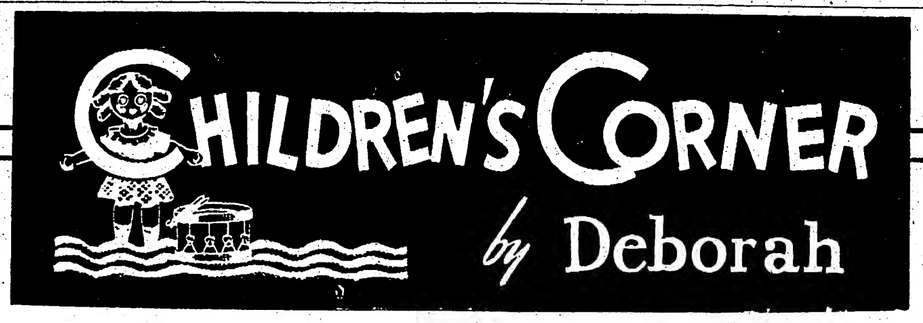

The Liberation From Egypt

THE STORY OF MOSES

When the Egyptian Pharaoh began to persecute the Jews, his stargazers told him that a child—a boy—would be born who would rescue the Jews from their oppression. But, the stargazers continued, this child will eventually be punished in connection with "water." Therefore, they advised Pharaoh, let every male child born to the Jews be killed by being thrown into the River Nile. And the wicked Pharaoh issued the decree . . .

One day the stargazers came running to Pharaoh. "We have just seen," they shouted excitedly, "that the savior of the Hebrews is to be born today! But," they added, somewhat dejectedly, "we cannot tell whether he will be a Herew child or an Egyptian child. . . ."

"That should be no problem," answered the wicked Pharaoh. "Let all male children born today, Hebrew and Egyptian, be thrown into the Nile!" And so it was decreed . . . And on that day, Moses was born.

When his mother, Yocheved, saw the newborn babe, she knew immediately that this was an exceptional child. Why, the entire house became filled with a heavenly light! And had not the newborn baby's older sister, Miriam, prophesied that her mother would give birth to a son who would liberate the Jews? Yes, this was unusual. Their father, Amram, kissed Miriam on her head. "Your prophecy has come true, my daughter."

Yocheved hid the newborn babe for three months And when she could no longer hide him, for fear that the Egyptians would discover her violation of the decree, she placed him in a little ark and laid it among the reeds along the river bank. "Where is your prophecy, now, my daughter?" asked the heartbroken mother.

And so Miriam remained standing by the river bank, to see what would happen to the baby, to see what would become of her prophecy.

"G-d moves in mysterious ways. His wonders to perform," is the way a poet once put it. And just then the daughter of Pharaoh came down to the river to bathe and she saw the ark among the reeds. "This must be one of the Hebrews' children", she said, remembering her father's decree. But he was so beautiful that she decided to keep him and raise him as her own. And she called him Moses (Mosheh), "because I drew him out of the water" (Mashah in Hebrew means "to draw out").

When the child would not nurse from any of the Egyptian women, Miriam said to Pharaoh's daughter, "Shall I fetch thee a nurse from the Hebrew women?" The Princess agreed and Miriam ran to her mother, and Yocheved nursed her own son again.

Moses grew up in the house of Pharaoh. He was so beautiful and so wonderful that everyone loved him. Even Pharaoh himself would play with him and kiss him.

One day, while playing with Pharaoh, Moses took the King's crown and placed it on his own head. Pharaoh's sooth-sayers saw in this a terrible omen. "We fear lest this be the child who shall one day take your kingdom from you, as he now takes your crown," they said solemnly. But one of them, Yithro was his name, said, "He is but a child, who knows not what he does. Let us test him. Place before him some gold and some burning coals. If he reaches for the gold, then he knows what he does, and should be killed. But if he reaches for the colorful red-hot coals, then he is like other children and should not be punished." This was done — and Moses began to reach for the gold. But the angel Gabriel quickly pushed his hand to the coals. When the child touched them, he instinctively drew his burned hand, still clutching a coal, to his mouth — and this burned his tongue. Ever since then Moses was "slow of speech and slow of tongue."

When Moses grew up, he went out of the palace, out among his brethren, the children of Israel. He saw their terrible burdens and his heart went out to them. Often he would leave his royal escort and help shoulder the burdens his brethren had to bear. He even spoke up for them before the cruel Pharaoh. "If someone has a slave he must give him at least one day's rest a week, or the slave will die." Pharaoh, realizing that it was in his own interest, allowed Moses to do as he wished. And Moses chose the Sabbath day for their day of rest.

One day, Moses saw an Egyptian smiting a Hebrew. He became so enraged that he slew the Egyptian and hid him in the sand. When this was discovered, Pharaoh wanted to kill Moses and he had to flee to the land of Midian.

Stopping to rest at a well, Moses met the seven daugthers of Yithro, once the priest of Midian and an adviser to Pharaoh. Moses married one of Yithro's daughters, Zipporah, and tended his father-in-law's sheep. One day, a little kid strayed from the flock and clambered among the rocks until he reached a spring of water. "I did not know you were thirsty," said Moses. "You must be tired." And he put him on his shoulder and carried him back to the flock. And the Almighty said, "You who lead so tenderly a mortal's flock, you will surely lead my flock—Israel!"

And the Lord appeared to Moses in a flame of fire in the midst of a bush—and the bush was not consumed. In this miraculous way the Lord spoke to him and commanded him to go back to Pharaoh and bring forth the children of Israel from Egypt. When the modest Moses protested and said, "Who am I, that I should go to Pharaoh and that I should bring forth the children of Israel from Egypt?" the Lord answered, "Certainly I will be with thee. . .."

And so it was, forever after. The Almighty had chosen Moses as His servant and His messenger, and all the wonders and all the miracles Moses performed were done because the Lord was with him. No man ever spoke to the Lord face to face, as Moses did, and no man ever will. No greater prophet than Moses ever arose and none ever will. He took the children of Israel out of Egypt; he brought to them the Torah. the word of G-d, from Mount Sinai; he led them in the desert for forty years; he defeated their enemies for them; he gave them water in the desert and caused the manna to fall from Heaven for them to eat; he built them a sanctuary, where they could atone for their sins; he taught them the paths of righteousness and pleaded for them when they angered the Lord—" . .Blot me, I pray Thee, out of Thy book . . ." Moses cried out unto the Lord, if he would not forgive Israel for one of their transgressions; he brought them to the Promised Land, though he himself could not enter it — he did all these things, and yet the Torah testifies that "the man Moses was exceedingly modest." For Moses realized that all he did was but as a messenger of G-d, doing His will with everything he possessed. With his mind and with his body, with his heart and with his soul, with his love and with his anger, Moses did nothing but serve the Almighty and His people.

And yet, the greatness of Moses himself is beyond description. We speak of him, as if he were just another man, another great leader of his people. But can we imagine a man who spent forty days and forty nights, without food and water, atop Mount Sinai, speaking with the Lord and learning from Him all that is contained in the Written and Oral Torah? Can we picture a man who debated with the angels, whose face radiated beams of Divine Glory? Moses was indeed a man but he was a Man of G-d, and we, with our mortal minds, cannot even begin to measure his greatness.

— OUR QUIZ —

1. Who was the first slave emancipator and labor leader?
2. What are the three major Jewish festivals?
3. What event in the history of the Jews does Pesach commemorate?
4. Why is Pesach so called?
5. By what Hebrew names is Passover known?
6. What is Haggadah?
7. What is the meaning of "Seder"?
8. Is Moses mentioned in the traditional Haggadah? If so, where?
9. Can you name at least three of the five 'symbols' used at the Seder table?
10. Why does the bible prescribe the eating of matzos during Pesach?
11. What is the "Mah Nishtanah" or the Four Questions?
12. Four types of sons are referred to in the Haggadah. Who are they?
13. How many days is Pesach observed?
14. What is the Cup of Elijah?
15. What is the name given to the days between the first and the last days of Pesach?

ANSWERS

1. Moses.
2. Pesach, Shabuot, Succot.
3. The deliverance from Egyptian bondage.
4. Pesach is derived from the verb, to skip. The Lord passed over (hence Passover) the homes of the Israelites in Egypt. (Exodus 12:17)
5. (a) Hag Hapesach, the Festival of the Passing Over. (b) Hag Hamatzos, the Festival of Unleavened Bread. (c) Zeman Herusenu, the Season of our Freedom. (d) Leil Shimurim, the Night of Observation or Watching, the first night of Pesach.
6. Haggadah means story or narration, a name given to the recitation of the Exodus. It includes quotations from the Bible, Talmud, Hymns, legends, folk songs and juvenile jingles such as "My Father's Kid" and "Who Knows One."
7. It means Order or Plan. It refers to the order in which the home festival is conducted.
8. Moses, strangely enough is mentioned only indirectly in a quote from the Bible, by Rabbi Jose Haglili.
9. (a) Unleavened bread, matzos; (b) bitter herbs, morror; (c) the nut-raisin-apple wine compound, haroseth; (d) the roasted shank bone, zeroa; (e) parsley or water cress dipped in salt water, karpas.
10. It is a reminder of the hurried departure from Egyptian bondage In haste the Israelites baked their bread, not giving it a chance to leaven—
11. The questions asked by the youngest member of the manily as to why the Seder Night is different from other nights.
12. The wise, the wicked, the simple, the ignorant.
13. Eight days in the Diaspora among the Orthodox and the Conservative; Seven days in Israel and among the Reform.
14. It is a special goblet for the Prophet of Hope and Faith. A child opens the door to admit the mysterious guest who according to legend partakes of it.
15. Hol-Ha-Moed, observed as semi-holidays.

—From Jewish Question and Answer Book by Wm. R. Blumenthal.

— KEEP SMILING —

IT GOT LOST

A man once said to a sage, "You brag of your wisdom, but it came from me." "Yes," replied the sage, "and it got lost on its way back."

SMART SON

A king once visited a courtier's home and asked the latter's son, "Whose house is better, your father's or mine?"

"My father's," answered the boy, "for the king is in it."

SIMPLE

An Arab's brother died "Why did he die?" someone asked.

"Because he lived" was the reply.

RIDDLE

A boy dreamed that he was on a ship at sea with his father and mother and that the ship was sinking. He could save himself and one other person only—either his father or mother—not both. What should he do?

He should wake up.

THE SNOB

In a certain town lived two brothers. One was a rabbi—the other was a thief. The rabbi was ashamed of his brother and always steered clear of him. One day, as the two met accidentally on the street, the rabbi deliberately snubbed his brother. The thief became angry and yelled:

"Why are you so stuck up? If I were stuck up I'd have a reason—my brother is a rabbi! But you have a brother who is a crook, so why do YOU put on airs!"

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A Strange Passover Tale

The Case Of The Persecuted Cow

BY DAVID MARCUS

The case of the persecuted cow arose out of an introduction I received, shortly over a year ago, to a farmer named Corcoran. I had been complaining about the quality of the milk I was getting, when a neighbour began to sing Corcoran's praises assuring me that he supplied fresh, undiluted milk daily, and rendered regular, accurate accounts.

To the big city dweller such benefits are routine, but in a small Irish town, where the case of the persecuted cow took place, they cannot be taken for granted. Here the man delivering your milk every day will ride up with his horse and cart, standing, reins in hand, among the tall, gleaming milk-churns like a Roman charioteer surrounded by armour-plated gladiators. He will give his distinctive knock at your door, and you will open to him, jug in one hand and damp cloth in the other to mop up your doorstep after he has made sure of giving you fair measure by over-filling your jug. Before leaving, he will pass the time of day with you in his soft brogue and offer you his expert reading of the weather prospects. So, obviously, in a small Irish town a sweet, pleasant milkman is as important to find as sweet, pleasant milk. Corcoran was just such a milkman.

After he had served me for a few months, however, a complication began to loom up: Pesach was due in less than a week.

Pesach had caused no difficulty before, for my previous milkman had a number of Jewish customers and was used to the strange ritual they adopted. If they wanted to come and fetch the milk straight from the udder, they were welcome. He had been heard to comment that if all his customers did likewise it would save him a fair bit in overheads and transport. With Corcoran, however, it might be different, for I was his first Jewish client.

A few days beforehand I broached the question.

"Corcoran," I said casually, "have you heard of Passover?"

He stopped filling my jug and cast a quick glance round. "Did I hear what pass over. Mr. Marcus?"

"No, Corcoran," I answered hastily, "nothing passed over. I asked if you ever heard of Passover? The Jews' Easter?"

"Oh, the Jews' Easter," he echoed, his voice confident, but his eyes puzzled.

"Yes, the Jews' Easter," I repeated, explaining what Pesach was and why during the Festival, I wished personally to supervise the milking. Corcoran listened, his eyes examining the bottom of his pint-measure.

"You mean," he asked incredulously, "you want to come and milk the cow yourself?"

"No, certainly not. I'll just bring my can along and watch you milk the cow straight into it. Would you have any objection to that?"

"And why should I object, Mr. Marcus?" Corcoran rejoined stoutly, obviously determined to take things in his stride. "I'll put aside Eileen for you. She's the best milker I have."

"Oh, I don't mind who does the milking," I said magnanimously.

Corcoran broke into peals of laughter, "Wisha, God bless you, Mr. Marcus, Eileen is the cow! As to the milking, I'll attend to that myself."

"There's no need for you to trouble yourself," I protested.

"No trouble at all. Indeed, I'll be glad of the chance. I got in those electric things lately, you know, the automatic milking-machines, and since I did I've got a bit out of practice in the old way. So I won't mind getting down to it again."

"Well, if you insist, Corcoran, that's very good of you," I said, and there and then we made the necessary arrangements.

My first expedition was on Erev Pesach, and when I drove into the farmyard, scattering chickens, Corcoran was waiting.

"Ready for you, Mr. Marcus," he smiled, taking me to a long shed from which a great noise of mooing issued forth. Inside were about thirty cows, each in her own stall. Corcoran walked down the line, oblivious to the deafening din, until he halted behind one animal and slapped her rump.

"Good old Eileen Aroon", he said proudly. "The best milker of the lot!"

He took the can I had brought, kicked a stool into place, and started to work. I watched for a moment, and then my eye was caught by the electrical machinery running along the roof.

"That's the electric milker above us?" I asked.

"That's it," Corcoran answered.

"Do you like it?"

"It's good enough. Does a lot of work. I haven't got it long."

"Do the cows like it ?"

"Ah, that's the right question," he answered, casting a glance at me. "They didn't at first, but I think they're getting used to it now." He paused, and added with a laugh, "Like their owner."

"How did it affect them when you started," I queried.

"They were bad-tempered and their milk was poor and slow. But it's back to normal again."

"Will this change back to the old style upset Eileen Aroon?"

"Not her. She don't mind. And anyway, I hand-milked her this morning just to get her used to it again. I won't use the machine on her any more till your Easter is over. Here now, I think this is as much as you'll be able to manage" as he lifted the can away.

The cows seemed to have quietened as I walked back to the shed door and turned to thank Corcoran. "Very grateful to you", I called.

"No trouble," Corcoran answered, but he had not moved from Eileen Aroon's stall and his head was crooked away as if lost in thought.

On my second visit, three days later, he still seemed preoccupied.

"Anything wrong, Corcoran?" I asked.

"Ach, it's just the cows," he said. "A bit off colour. Milk's not the best. Except Eileen Aroon—she's tip-top, luckily."

No sooner had he started milking, however, than he passed and lifted his head.

"Is her milk gone bad, too?" I asked fearfully.

"Wisha, the milk is fine. But don't you hear?"

"Hear what? I hear nothing."

"That's it. The silence. There's not a sound from the rest of them!"

Corcoran was right. I had not noticed that the other cows had all suddenly grown still.

"What's wrong?" I asked.

"Damned if I know," he replied. "But it can't be much if they're not shouting about it."

Corcoran's pretence of unconcern, however, did not fool me, and on my final visit, two days later, his worried look plainly showed that things were bad.

"I hope your milk will be good," he said grimly. 'They're all giving bad stuff except Eileen Aroon, and I fear she might go sour on me, too."

We stepped into the shed and on the instant all noise ceased. I gazed at Corcoran in amazement.

"And that's not all," he whispered. "They're acting mighty queer. Every time I turn them out to pasture, they keep away from Eileen Aroon. If she tries to go with them, they huddle together and move off. I've never seen anything like it."

"What can it mean?"

Corcoran jabbed a thumb towards the electric milker above us. "I told you they didn't like that at first, and now that they see me hand-milking Eileen Aroon every day—well damned if I don't think they're jealous of her and going on strike!"

Corcoran saw the incredulous look in my eyes. "What do you think?" he demanded.

Without meaning to, I gave my thoughts voice. "Antisemitism," I muttered.

"Antisemitism?" Corcoran inquired. "Is that to do with artificial insemination, Mr. Marcus?"

"No, no, not at all," I assured him, quickly stifling discussion. "Perhaps you're right—maybe it's only natural animal jealousy."

"Well, I hope they get over it quickly" Corcoran rejoined as he took my can.

The cows did get over it quickly. When Corcoran resumed his deliveries to me after Pesach, he told me that as soon as he returned to milking Elieen Aroon by electricity the next day the other cows became normal, giving good milk, mooing at him pleasantly, and not shunning Eileen Aroon during pasture time.

"It was nothing serious, Mr. Marcus, he said.

"No," I agreed, "nothing serious."

Nothing serious? Many times since then the case of the persecuted cow has niggled at my mind, and I have wondered. Was it what Corcoran suggested—an understandable animal desire for the human touch they had been used to? Perhaps. But on the other hand, there was that ridiculous suspicion in my mind —could the cows' jealousy of Eileen Aroon have been due to the fact that she was the Chosen Cow? After all how much do we really know about animal intelligence? Can't cows have prejudices too?

Anyway, I didn't find a solution to the case of the persecuted cow—at least not then. But very soon Pesach will be around once more—and Corcoran is still my milkman.

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A Passover In Nasser's Egypt

By Jacques Maleh

(Continued from Page 15)

after which with other Bachurim, they gathered in the local synagogue to participate in a special Kiddush to commemorate the deliverance. This Kiddush often took on the aspect of Chuppah Kiddushin, the first-born participants sometimes being poor members of the community who were assisted financially to celebrate their union on what was regarded as the most blessed wedding day in the Calen dar. In the event of the eldest child being a minor, the father of the family represented him at the special kiddush and took a cup of wine home with him.

For the Seder table the charoset was made from a special recipe compounded, it was said, by Mamonides himself. It consisted of dates, abundant in Egypt, almonds, and wine spec ially imported from Palestine and sold by the Rishon-Le-Zion offices in Cairo, Alexandria, and Port Said. To commemorate the Paschal offering, a fair-sized piece of lamb's meat had to be prepared and the bone placed in the centre of the Seder table. Non-Jews were strictly excluded from preparing the meal.

The Karaite Jews, of whom there were over 5,000 in Egypt, before the 1948 Arab-Israeli war, were even more punctitious in Pesach observance than the Rabbanites. They observed one Seder night only and began celebrating the festival a day later than others. There were often unhappy incidents because of the Karaite's uncompromising attitude. They refused to touch any food, even milk or fruit which might have been handled by the Rabbanites. For example, if the milkman, in his deliveries, had found his Karaite customer to be absent and had deposited the milk with a Jewish neighbour, the Karaite would refuse to take the delivery on the ground that the milk, having been placed in a pan not belonging to him, had become trefa in the process.

The Seder service, a lengthy affair lasting till well after midnight, was conducted in Hebrew with paragraph by paragraph translation in Arab ic or French, depending on the linguistic knowledge of the participants. The Arba Kos sot injunction was strictly ob served that it was not unusual to find the celebrants in a merry Adloyada-Purim mood.

The unhappy events in the Middle East in recent years have occasioned a modern exodus for Egyptian Jewry and a further crossing of the Red Sea to Israel and other countries. Oppression is no longer religious but political. Never theless, the few Jews who remain in Egypt can still celebrate their deliverance from bondage 4,000 years ago in the knowledge that the population in whose midst they dwell is not antagonistic towards them despite the spate of adverse propoganda disseminatetd by their adversaries.

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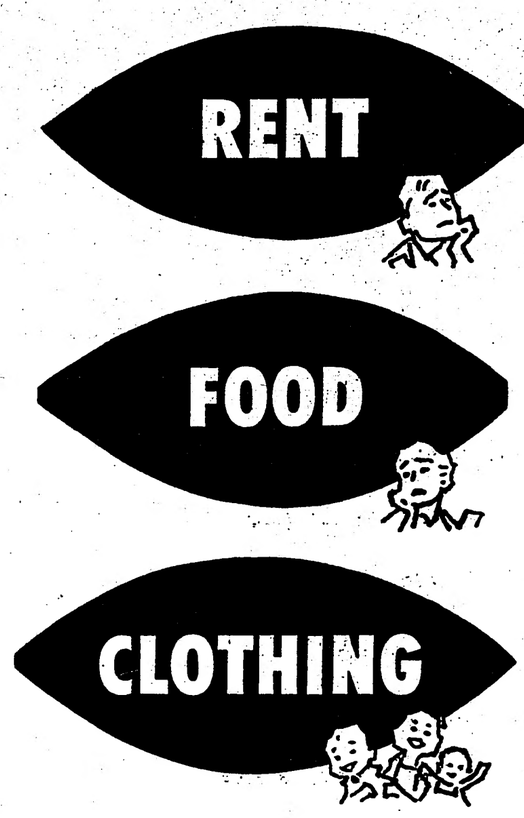

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